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HISTORY

OF CAIO, &c.

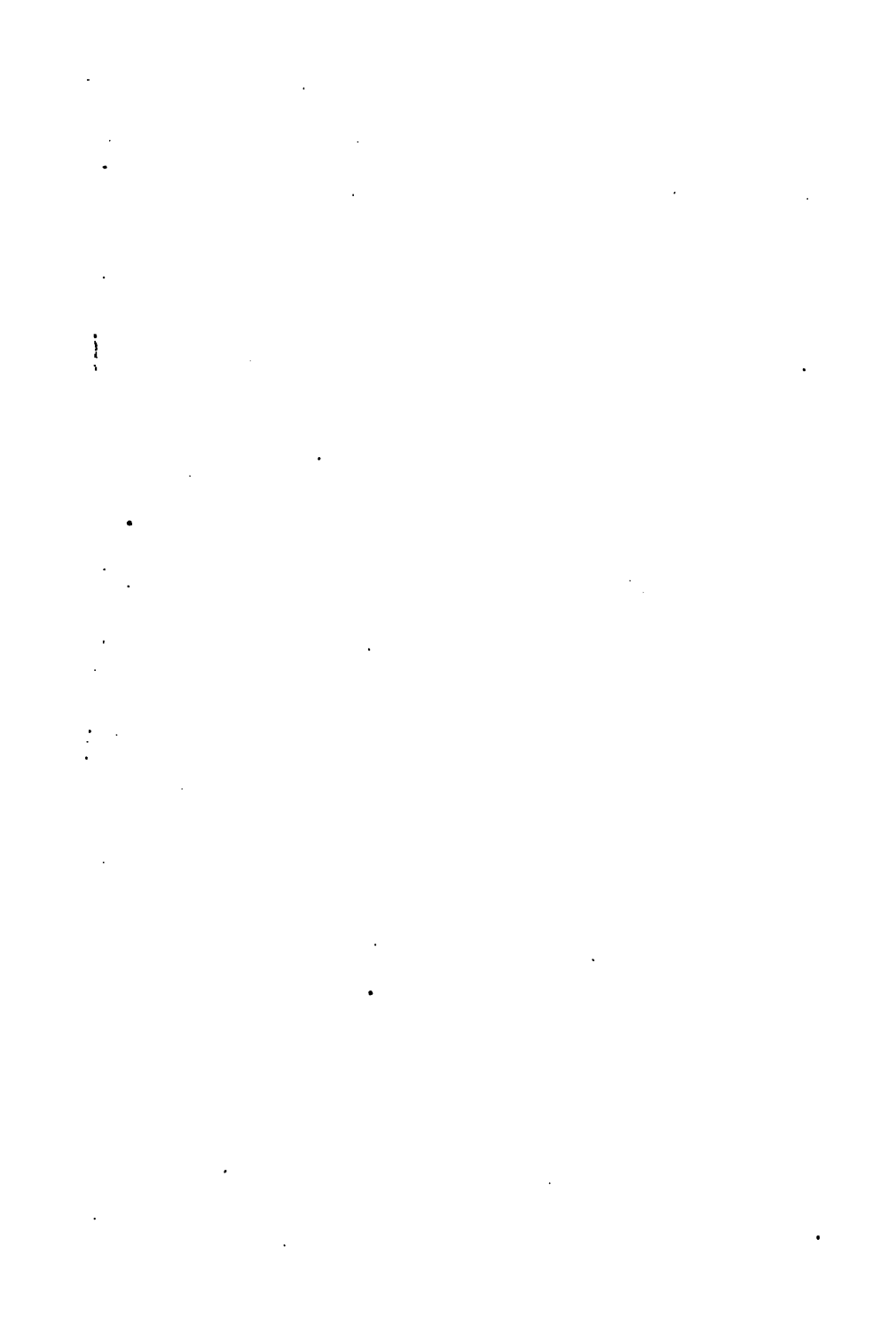
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HISTORY

OF

CAIO,

CARMARTHENSHIRE,

BY

FRED. S. PRICE,

(Author "*History of Llansawel.*")

ILLUSTRATED.



RHOD NYDDU.

SWANSEA :

PRINTED BY B. TRERISE, PRINCE OF WALES' ROAD.

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MAP OF THE PARISH.

Reproduced from the Ordnance Survey Map with the sanction of the "Controller of H.M. Stationery Office." The above numbers show the Quarter Sheets sold by them at one shilling each. Scale of above Map—Two miles to one inch.

"Nid da lle gollir gwell."

P R E F A C E .

. . . . "What is writ is writ,
Would it were worthier."

In compiling this attempt at a history of the largest parish in the county and Wales, the Writer desired to put on record many interesting facts, which record might prove useful in the future.

Assistance has been derived from the valuable pages of the *Archæologia Cambrensis*, *Williams' English Essays*, &c., &c. Considerable trouble and time have been taken in preparing the book, in order to make it as interesting as possible to general readers.

No reader of the book will be more cognisant of its imperfections than the Writer. He trusts that his efforts will be received with forbearance, the work having been compiled during the intervals of business. It may fall short of what it "might" and "ought" to be. But it would have been more imperfect had it not been for the valuable help received from several friends, viz. :—Mr. H. E. H. James, Welsh Librarian ; Mr. W. D. Lewis, Swansea ; Rev. D. Cunllo Davies, "Emlynnydd," and several others.

2, ROSE HILL,
Whit-Monday, 1904.

"Duw a phob daioni."

PENTREF CAIO.

HEN bentref enwog Caio
Yn nghesail clyd Mallan,
Rhwyg erchwyn de y Frena
As aswy 'Rannell lan ;
Gwnai herio gwyntoedd gogledd
A'r dwyrain cas eu cur,
A gwledda dywydd cras-boeth
Ar lanau'th nentydd pur.

Hen "Drefgoch y Deheubarth" *
Ti heri'n wych dy ran,
Os nad yw'th feinu'n gochion,
Maent heddyw'n feini can ;
Glanweithdra dwfa argraffol
Fodola drwy y lle,
O wersyll "Captain Conwil" †
Hyd derfyn Llether-dre.


Aruthrol faint dy glochdy
Wna synu'r Saeson sych,
Pan yn dy ffeiriau llawnion
Yn marcio cefn yr ych ;
Masnachdai gorlawn gedwir
A gwesdai nad oes gwell,
Er llanw bwlch yr angen
A noddi'r teithiwr pell.

Adnoddau cysur cysson
Geir ynot yn cyd-gwrdd,
Gwir addysg iach elfenol
Yn 'sgoldy gwych y bwrdd,
Ac yn y tonau geirwon,
Er glanio'n ddiogel draw,
Y fam a'r ferch eglwysi
Gyd hwyliant law-yn-llaw.

EMLYNYDD.

* Name of the town in ancient History.

† Cae Capten—Field to the South-West of the village (believed to be the site of Conwil's encampment.)



HISTORY OF + CAIO. +

CAIO, or CONWIL-CAIO, is a small village, but the parish is the largest but one in the county of Carmarthenshire; it is situated right in the north-west of the county. It is bounded by the parishes of Cilycwm and Llanwrda on the east; on the west by Llan-sawel, Pencarreg and Llanyerwys on the north by Cellan, Llanfaircydogan and Llandewi-brefi, the three being in Cardiganshire; on the south by Llansadwrn and Talley. It is one of the cleanest and neatest of the villages in the county. It lies to the west of the turnpike road that leads from Llanwrda and Llandovery to the collegiate town of Lampeter, in Cardiganshire, and is 8 miles from Llanwrda and $7\frac{1}{2}$ miles from Lampeter. The easiest way to get to Caio is by the mail cart, which leaves Llanwrda every morning for Pumpsaint, which is about $1\frac{1}{2}$ miles from the village of Caio. The parish includes the townships or hamlets of Maestroyddin, Cwmtwrch, Cwmcothy and Lower. The area is 26,120 acres of land, and 67 acres of water. Fifty years ago the rateable value was £7,769 1s. 0d., now £9,525 0s. 0d., which shows an increase of about £1,816 rateable value in 50 years. It is the eastern division of the county (Parliamentary), in the hundred of Caio, the petty sessional division of Llandovery, the union of Llandovery, the rural deanery of Llangadock, the archdeaconry of Carmarthen, and the diocese of St. David's. The area of the hundred of Caio in 1881 was 88,831 acres, and population 7,107. Though far removed from railways and other conveniences of modern civilization, it deserves to be better known to the world at large on account of its historical interest, its natural beauty, its mountains and fine rocks on the north, frequented by buzzards, ravens, badgers and foxes, and which afford pastures only for sheep and ponies; its beautiful valleys of the Twrch and the Cothi on the south, where the goldfinch, the bullfinch, the swallows, the greenfinch, and the rare kingfisher haunt every year, and there rear their young. On the north the country is bare and bleak, on the south beautifully wooded, and altogether affords as great a variety of scenery as it is possible on so small a scale. The rivers Twrch and Cothi are noted for trout, sewin and salmon; the tributary Annell is also noted for its trout. The soil varies much, and the land is chiefly under pasture. Agricultural operations are not very successful, the

quantity of corn being insufficient for home consumption. This is largely due to the poverty of the soil. The chief crops are wheat, barley, oats and hay. However, there is some excellent pasture-land in the valleys. Dairy-farming is perhaps the most important operation of the farmer; sheep farming is also fairly successful. Butter forms an article of export to Glamorganshire. Poultry-farming does not have the attention that it deserves; cheese is made for home consumption. The parish is studded with large oak trees, with many plantations of fur and larch. About the year 1833 the poor were maintained by an average annual expenditure of £578 12s. 0d.; at the present time £337 10s. 0d.; in 1901 £342 3s. 6d. The population about 1833 was 1,971; in 1871, 2,002; 1881, 1,979; in 1891, 1,803; last census (1901), 1,594. The number of inhabited houses in 1881 was 423; in 1891, 394. The area, according to 1881 census returns is given as 41,785 acres.

Here one notices a change in the population, the young leaving the quiet rural country districts for the active towns. Yet, in spite of the many changes effected in the present century, the inhabitants of this parish cherish a most ardent attachment to the land of their birth, and still cling with wonderful tenacity to the language of their remote ancestors. It is the language selected by the persons who wish to reach the hearts of their fellows; it is the language used by the people in their times of trouble and of triumph. As yet, it is far from dead, and the inhabitants are determined that the language of a noble race shall never perish. The Parish Council passed a resolution in 1896 that the minutes of all the parish meetings in future are to be recorded in Welsh, and this is done. There are eight Nonconformist Chapels in the parish—Bethel and Salem, Baptists; Crugybar and Bwlch-yfen, Independents; Caio, Cwrtycadno, Pumpsaint and Saron, Calvinistic Methodists, where every word of the services are conducted in Welsh. The services in the Parish Church are mostly Welsh. All the Chapels and Church have Sunday Schools, besides the classes held in the various farm houses.

For many years there were no police officers in the parish, but the parish vestry from time to time nominated and appointed so many of the farmers as fit and qualified men to act as constables without fee or reward. In 1867, at a vestry meeting, we find the following were nominated for the ensuing year:—Lower Hamlet, Thomas Thomas, Pantglas; Maestroyddin Hamlet, Morgan Jones, Harodmaidd; Cwmtwrch Hamlet, Morgan Jones, Tynypullau, and Cwmcothy Hamlet, William Davies, Llwyndyried. At the same meeting John Johnes, of Dolaucothy, was appointed Churchwarden by the Vicar, and James Jones, Maesglas, Churchwarden for the parishioners. At the back of Caio Church and village stretches a vast mountain region that extends in tossed and rearing waves of moorland and crag for miles to the north; and, indeed, Mynydd Mallaen is but the southern extremity of that chain which extends from Montgomeryshire and Merioneth, and of which Plinlimon is one of the finest heads. The elevated and barren waste is traversed here and there by streams—the Cothi, the Camdwr, the Doethio—but these are through restricted and uninhabited ravines. Mynydd Mallaen, the southernmost projection of this range, is a huge bulk

united to the main mountain system by a slight connecting ridge, between the gorge of the Cothi and a tributary of the Towy. North of this extends the territory of Caio over barren wilderness, only fit for sheep and ponies to graze on. In this parish there is a farm which bears the name "Llundain-fechan"—Small London. The little stream passing through the farm yard is also known as the Thames. This name was probably given to the place in ridicule about the beginning of last century, long before the advent of railways, when it was the custom to drive all cattle purchased in South Wales for the English markets on foot all the way—but the cattle were shod before proceeding far—not only to the Midlands, but also to Kent and the Eastern Counties. This place is said to have been one of the first halting places on the way from South Cardiganshire, where the cattle grazed, and the men rested for the night as best they could, the swell cattle dealer or boss being sometimes accommodated with a bed, but mostly on the big settle in the kitchen, and his henchmen in the straw or hay in the out-buildings, which, even to this day, is called Petticot Lane. Probably the cattle dealer would not always rest here, but go on to arrange for having the cattle shod. During the year 1849 pestilence of cholera swept thousands away in a few weeks, in almost every parish in South Wales, and by the Divine blessings which attended the awful visitation, many in this parish were brought to think of their ways. The chapels were overcrowded; hundreds joined the various churches, some remained faithful members to the end: others relapsed to their former ways after the storm had passed.

The Name Caio.—Regarding the name of Caio we shall not assume any dictatorial position, but merely record what we find. The proper name of the parish is Cynwyl-Gaio or Conwil-Gaio. First we find the name given as Gaer-Gaio, then as Kenwell-Gayo, Cynwyl-Gaio; then as Cynwil-Gaio, Counwellgaio, Comvile Gayo, and Conwil-Caio or Cao. In Bishop Baldwin's "Tour through Wales" (1188), it is Gaioi. Place names ending in o, eo and io, are always suggestive of a Roman origin, and the name Caio or Caeq is of Roman derivation. Llywarch Hen, in one of his poems, describes a wing of Cadwallon's army storming the walls of the town of Cao. "Several places in Carmarthenshire and its vicinity appear from their names to have been anciently productive of gold, such as y Gelli Aur, or the Golden Grove, Melin yr Aur, or the Golden Mill, Troed yr Aur, or the foot of the Golden Hills, and several others. Cynwyl Gaio is represented as having been a Roman station for many years, and the Roman troops, while posted there, were employed, it has been imagined, in extracting gold from the mines discovered in the adjacent hills. The name implies (from cyn first and gwyl-gwylis, to watch or be vigilant) that it was the post occupied by the advance guard of the Britons, was stationed at Cynwyl Elfed, the advance post of Elfed, a place situated a few miles to the southward of Caio." (Williams' Essays). That Cynwyl Elfed was considered by the Britons as an important station, may be demonstrated from the fragments extant of the words of Llywarch Hen:—

"The trees have put on the gay covering of summer
Let the wrath of slaughter hasten quickly, led by fate
Let us be guided onward to the plains of Elfed."

Several bricks have been dug up in the vicinity of Caio, with the initials of Roman names inscribed on them, and tradition asserts that the number of Roman brick edifices, as to bear the denomination of "Y Dref Goch yn Neheubarth," or the Red Town in South Wales. In Bishop Baldwin's "Tour in Wales," Vol. 2, 37, we find, "In the reign of King Henry I., Gruffyah, son of Rhys ap Theodor, held under the King one comot, namely, the fourth part of the cantred of Gaoo, in the Cantref Mawr, which, in title and dignity, was esteemed by the southern part of Wales called Deheubarth." (This Cantref, which now bears the name Cao, is placed according to the ancient divisions of Wales, in the Cantref Bychan, and not in the Cantref Mawr. "A village between Lampeter, in Cardiganshire, and Llandovery, in Carmarthenshire, still bears the name of Cynwil Cao, and from the picturesque situation, and remains of its mines, which were probably worked by the Romans, deserves the notice of the curious traveller.") The Red Town of the South was built of thin red bricks, and the ploughshare has been known to turn up some specimens of burnt clay that would seem to confirm the theory. The parish is known as Cynwil Caio. The name on the Ordnance Map is Conwil-Caio, for short it goes as Caio also Cayo; the English name is "Cainstown." From an old map published in 1610, of "Caermarthen, both Shire and Towne," the village of Caio is described as "Conwelgaio," and the district as "Cayo Hundred." Now it is spelt Caio and Cayo, and the parish as Conwilgaio.

In Pope Nicholas IV. (1288-1291) "Taxatis Ecclesiastica," we find of Cynwil Gaio:—"Meneven's Dioc." Taxacis Archidiaconatus de Kermerdyn, Decanatus de Struttewy, Eccl' id de Kenwell Cayo cu Capella, £13 6s. 8d.

In the charter of "Talley Abbey," A.D. 1331, we find that "The church of Saint Cynwil, with the chapels of

Llansudwrn and Llanwrda, and Pistillsawyl and Llanypumsant, and others to the same (church) belonging, &c. At Cynwil is the parish church of Cynwil Gaio, and it shows that this church was appropriated to the Abbey. The vicarage of Cynwil-Gaio is now in the patronage of the Crown, now called Pumpsaint, and was anciently a chapel of ease to Cynwil-Gaio; but there are now no remains of any such.



CAIO CHURCH.

Confirmation Charter.—In King Edward III.'s reign (1327-1377), gifts of lands, &c., bequeathed to Talley Abbey, we find amongst others that "the parcel of land at Crugybar, Cynwil, Cilmaren, and the parcel of land with the meadow between the two streams below Cynwil Church, and above the same church between

two streams. Llanddewierwys, Cilmaren, is the name of a grange now forming part of the manor of Talley. This grange is situate in the parish of Cynwil Gaio, and from the description given of its boundaries in an old presentment (19th April, 1633), it formerly comprised several farms that have now become freehold; which is, indeed, the case to a very large extent in all the granges of the manor; but it now only comprises in the lands Maes Twynog, Pencilmaren and Caeau'r Abad, the last-named forming part of the farm of Maesglas.

Llanddewierwys.—Llanyerwys, the parish adjoining Caio, north-west. In the said presentment is given the following description of the extent and boundaries of the grange of Llanyerwys. "Item: They say that the said grange of Llanyerwys doth extend to the lordship of Kellan, and the said lordship of Caio, and the forest of Penneint, and the meres, bounds and circuit thereof, are as followeth; and they do begin at a place there called Abernant Rhyd yr Odyn, on a river called Twrch, and from thence along the said brook called Nanthrydyrodyn, backwards, until a ford upon the same, called Rhydyrodyn, and from thence following the meres and bounds between that tenement called Talyr Esceir, or a tenement there called Tyr y weyn, unto the next usual way there, called Y Ffordd Vawr, and from thence along the same way still until a place called Aber yr Pant Gweyn, along the meres and bounds set between Tir Lleethry Jevan Phellippe, and Tir Rhose-y-Bedw, unto a brook called Gorddogwy, and from thence along the said brook, backwards, unto Y Lan Las, &c., &c., and back at a place called Pwll y Badell, over the river Twrch, and along the said river unto Abernant yr Odyn."

In Rees's "Welsh Saints," we find a list of churches and chapels. The names at the head of each group are those of parent churches, or such as are not known to have been chapels, and the names printed in italic the same is extinct or in ruins. The name of the patron saint is placed after that of the edifice:—Cynwyl Gaio, Cynwyl; Llansawel, Sawyl; Llansadwrn, Sadwrn; *Pump saint*, Celpnin, Ceitho, Gwyn Gwynno and Gwynnooro; *Maesllanworthwl*, Gwrthwl; *Henllan* or *Bryneglwys*; *Cwrt-y-Cadno*.

Cynwyl, a brother of Deiniol, appears also to have lived under the protection of St. David, and has been deemed the founder of Cynwyl Gaio. Another trace of this family may be found in the name of Llansawel, a chapel subordinate to Cynwyl Gaio, which is dedicated to Sawyl, the uncle of Deiniol. The churches of Cynwyl Elfed, Carmarthenshire, and Aberporth, Cardiganshire, have likewise been attributed to Cynwyl. And according to Ecton, he is the patron saint of Penrhos, a chapel under Abererch, Carnarvonshire. He assisted in the establishment of the monastery of Bangor Iscoed, and his wade or saints' day is April 30th. (Rees's "Welsh Saints.")

In 1850, Sir Stephen R. Glynne, Bart., states that:—Cayo (St. Cynwyl) Church is rather a large rough church, consisting of two equal aisles and a west tower. The whole is very coarse, of Welsh character, and extremely solid, and what there is of architectural style is late and poor Third Perpendicular. The arcade dividing the aisles has four very rude pointed arches, with square piers of solid walls, having neither mouldings nor imposts. The eastern window is

pointed, of three lights, and poor Third Perpendicular tracery; the others square-headed, of two and three lights, some labelled, and some not. The roof is coved, and in a very bad order, admitting the weather. The tower is extremely strong and solid; its arch to the nave is partly walled. The tower is embattled, without strings of division, and the masonry at the base spreads outwards. The belfry windows double, each obtuseheaded, but on the north single. At the north-east is a square turret, the west door plain, and over it is a square-headed two-light window. The south door is labelled. The font is a small basin set in a recess on the south wall within the tower; a singular arrangement. The interior is out of repair; the tower vaulted within." Arch. Cambrensis.

The church was restored during the time the Rev. H. Jones Davis was Vicar, and was re-opened on the 14th April, 1858; and in 1891, when the Rev. Charles Chidlow, M.A., was Vicar, at a cost of £1,760. There are 300 sittings. It is believed to have been built between the 13th and 15th century.

Church Plate.—The old paten and chalice are small, but of solid silver, and dates from 1613. The chalice has these words inscribed: "This is the Communion Cupp of the parish of Conwill-gayo, 1613."

There are several (inscribed) monuments in the church and one in the porch.

Holy Water.—Inserted in the wall on the right side of the entrance, in the porch, is the stoup or benitier for holding the holy water, in which the worshippers dipped their fingers and cross-marked their foreheads before entering the church. An old saying is that there was a well or spring which kept this always well supplied with water.

Vicars.—I am under great obligation to T. W. Barker, Esq., of the Diocesan registry, Carmarthen, for the following copy of his list of the Incumbents of Conwil Gaiio:—

DATE OF INSTITUTION.	NAME.	HOW VACANT.
—	.. David Glyne	.. —
1401	.. David ap Jenu (?)	.. On death of David Glyne
—	.. John ap Llu	.. —
1487. Feb. 26	.. Morgan David	.. On death of John ap Llu (Llewellyn?)
1488, Jan.	.. David Morgan	.. On resignation of M. David
1517, Jan.	.. David, Abbot, Talley	.. On death of Master Morgan
1554, Aug. 29	.. David Llu	.. —
—	.. Hugh Morgan	.. —
1560, June	.. Thomas Morgan	.. On resignation of H. Morgan
—	.. William Price	.. —
1726, May 7	.. Lewis Evans	.. On death of William Price
1762, June 22	.. Leyson Lewis	.. On death of Lewis Evans
1784, Sept. 14	.. Eliezer Williams	.. On death of Leyson Lewis
1820, June 2	.. William Morgan	.. On death of Eliezer Williams

DATE OF INSTITUTION.	NAME.	HOW VACANT.
1838, July 2 ..	David Prytherch ..	On death of last incumbent
1846, Aug. 6 ..	George Howell ..	On death of David Prytherch
1851, June 25 ..	Henry Jones Davis..	On cession of George Howell to Llangattock, Brecon
1873, Dec. 9 ..	Charles Chidlow ..	On death of Hy. Jones Davis
1898, Jan. 14 ..	Henry Lloyd ..	On cession of Charles Chidlow to Llawhaden, Pem.

Prehistoric Remains.

Ogofau.—The Ogofau mines are in this parish, on the Dolau Cothi Estate, on the banks of the Cothi. A remarkable monument of the enterprise and perseverance of a former race. The appearance of the valley, at the entrance of the Ogofau, is extremely singular, and seems greatly to favour the hypothesis that these hills did contain a gold mine, and that the Romans were employed in pursuing it. It is a deep ravine of an irregular form and of unequal breadth, with the fragments of a huge rock standing nearly in the centre, resembling the ruins of a battered tower. That the Romans were long employed here in their researches after the richer metals, may be inferred from circumstances. The marks of their tools have been observed in various places on the rocks, and Roman characters have been discovered, which are supposed to have been intended for the initials of the names of that renowned people. A design seems to have been formed, at some remote period, of excavating the whole mountain, and, to a considerable extent, the project seems to have been carried into execution. Long passages have been dug, huge pillars framed, and spacious chambers scooped in the rocks. The rivulet that now murmurs through the mines is supposed to have been formerly diverted into it by the miners. Sir Joseph Banks and several other persons critically examined the mines, and were of opinion that it must have been a gold mine in days of yore. Sir R. Murchison states: "The rock of Ogofau is a quartzose grit and sandstone, with very slight

appearance of slaty cleavage, and in parts exhibiting the rippled surfaces of bedding. The strike is from N.E. to S.W., and the beds dip for the most part N.W., as seen in the chief building stone quarries of Clochty. Numerous veins of white crystallised quartz containing abundantly crystallised iron pyrites, traverse the beds both at right angles and obliquely to the strike." (Silurian System, p 368).

Mr. Smyth, M.A., states:—"The majority of the workings, extending to a considerable depth for some acres over the side of the hill, are open to the day, or worked as usual in the early days of mining, like a quarry, and the rock through which the lodes run, a portion of the lower Silurian rocks, is in many cases exposed, and exhibits beds much contorted and broken, though having a general tendency to dip northward. Here and there a sort of cave has been opened on some of the quartz veins, and in some cases has been pushed on as a gallery, of the dimensions of the present day, viz.:—6 or 7 feet high, and 5 or 6 feet wide, and among these, two of the most remarkable are kept clear by Mr. Johnes, and, being easily accessible, allow of close examination. Subsequently follows a parallel between the Gogovau and the extraordinary hill called Ostate, at Verespatal, in Transylvania, within the confines of Dacia Uterior, where the grand arches and roomy tunnels, wrought in hard sandstone and porphyry, by that enterprising people, the Romans, throw into the shade the puny works of their followers, and prove that the art of extracting gold from quartz, even when invisible to the naked eye, was then understood. Mr. Smyth discovered, however, a specimen of free gold in the quartz of one of the lodes, and thus corroborated the evidence which tended to prove that the mines were worked for gold. (Memoirs of the Geological Survey of Great Britain and of the Museum of Economic Geology, I., page 480).

The specimen of gold from Ogofau, in Museum of Practical Geology, is labelled with the initials of Sir Henry De la Beeche. Those who examine the quartz will observe two remarkable indications of its being auriferous, 1st as to colour, it has often "the stain of rusty brown, from the protoxide of iron" indicative of gold: 2nd, as to structure, many specimens have "the drury cavities and elongated openings," together with the small rounded grains which denote the presence of the precious metal when concentrated from the surrounding mass.

(Akerman's Index, p 59). Mr. Thomas Parker made an inspection of Ogofau mines on a Sunday in 1833, and he says:—"Lead, I incline to think, was the substance sought after, but from the unconnected irregularity of the works, one part having scarce any reference to another, it must be considered as a bunching mine, which in some degree accounts for the wideness of the excavations, and that, so soon as one bunch or mass of ore was cleared away they broke the ground in all directions in pursuit of another, finding no string or metallic leader, as in more regular mines, to guide their course."

From Bishop Baldwin's "Tour through Wales." In the year 1188 (MCLXXXVIII) he passed through Caio (Caio) "where there were some extensive mines, and probably worked by the Romans; but their history seems little known."

Pumpsaint Stone.—At the Ogofau lies a stone of uncommon magnitude, 3 feet 6 inches high, 2 feet 1 inch wide, the surface of which appears excavated in five different places at regular distances. The cavities are of no great depth, and are nearly of a circular form. The stone is shaped like a basalt column, to which is attached the curious legend of The Five Sleepers—Gwyn, Gwynno, Gwynnoro, Celynin and Ceitho. Five juvenile saints, so runs the fable, on their pilgrimage to the shrine of St. David, emaciated with hunger and exhausted with fatigue, here reclined themselves to rest, and reposed their weary heads on this pillow. Their eyes were soon closed by the powerful hand of sleep, and they were no longer able to resist, by the force of prayer, the artifices of their foes. A great storm arose, the torrents of rain were soon congealed into enormous hailstones, which, by the force of wind, were driven with so much violence on the heads of the weary pilgrims as to affix them to their pillows, and the vestiges they left are still discernable. In an enchanting spot, embosomed in a romantic vale, on the opposite banks of the river Cothic, a church was erected to the memory of the memory of the sleeping pilgrims, called Llan Pum Saint, or the Church of the Five Saints, but the sacred building has been suffered to fall in ruins, and no trace of it now remains. Some seem to say that on the abandonment of the Ogofau mines this stone may have been erected as a memorial, like Gonwyl's Cross to Cynwyl. Others state that the hollows on its sides may have been to receive lifters with heavy iron heads for pounding. Hence perhaps, the legend from the five cavities in the stone one might infer the existence of five sleepers. The five saints Ceitho, Gwyn, Gwynno, Gwynnoro and Celynin, are said to have been born at one birth, and to have all led a religious life, the sons of Cynyr Varodwrch ab Gwron ab Cunedda, who lived at Cynwyl Gaio. They flourished in the 6th century, and Ceitho founded the church of Llangeitho, Cardiganshire, where he is commemorated on the 5th of August. The caverns in the legend were the Ogofau, and the stone is regarded by Mr. H. Henry Knight as having been a sort of mortar for crushing the ore. The hollows on its sides may have been to receive the lifters with heavy iron heads for pounding. The water-course which worked the machinery at the Ogofau gold mines would carry the pounded ore into troughs through gratings below. The pass or spout leading the rough ore into the knocking or stamping mill was supported by two oblique rafters or boards called in carpentry "sleepers." Hence, perhaps, the legend. From the five cavities in the stone we may infer the existence of five sleepers. The appropriation of the stone and the adaptation of the legend would not be a very difficult process. On the abandonment of the mines, and the subsequent ignorance of their proper use, it may have been erected as a pointed memorial of the five saints. Lewis Glyn Cothi, gives their names in



the following stanzas, which have a further interest as throwing light on the popular legends of the locality:--

Mair o'r Vynachlawg Vanawg* a vyn
 Groesi holl Gaio, a'i bro a'i bryn;
 Dewi o Llan y Crwyst† vloedwyn Caio,
 Ei rhoi hi iso val glân rhosyn.
 Sawyl‡ a Chynwyll§ gwench ucho hyd
 A'i Pumpsaint hefyd, rhag cryd neu gryn||;
 Ceitho'n cloi yno Chynyn dros Gaio,
 Hefyd Gwnaro, Gwynio, a Gwyn.

The Five Saints.—Part of the Ogofau is a height, hardly a mountain, that has been scooped out like a volcanic crater by the Romans during their occupation, something like an amphitheatre of rock. In this hollow or basin it is said that the five saints, the sons of Cynyr of the family of Cunedda, had retired in a thunderstorm for shelter. They had penetrated into the mine and had lost their way, and taking a stone for a bolster had laid their heads on it and fallen asleep. And there they would remain in peaceful slumber till the return of King Arthur, or till a truly apostolic prelate should occupy the throne of St. David. An inquisitive woman named Gwen, who sought to spy on the saintly brothers in their long sleep, was punished by losing her way in the passages of the mine. She, likewise, remained in an undying condition, but was suffered to emerge in storm and rain, and in the night, when her vaporous form might be seen about the old Ogofau, and her sobs and moans were heard and frightened many. Here stands a rock known as Gwen's Belfry.

It has been reported more than once that the Ogofau Ghost has been seen and heard, dressed all in white, and moving about amongst the mines; but we never hear of her putting in an appearance there now as of yore. Another legend is that one of these saints appears to have a special commemoration, but under a female appellation in "Ffynon" and "Clochdy Gwenno," the latter an isolated rock standing up in the midst of the great gold excavations, and marking their depth in that particular place. The well had, in the good old times, a high reputation for healing virtues, and that "on an unfortunate day, Gweno was induced to explore the recesses of the cavern beyond a frowning rock, which had always been the prescribed limit to the progress of the bathers. She passed beneath it and was no more seen. She had been seized by some superhuman power, as a warning to others not to invade those mysterious 'penetralia,' and still on stormy nights, when the moon is full, the spirit of Gweno is seen to hover over the crag like a wreath of mist."

Although the actual position of Ffynon Gwenno has been lost sight of, there are local features which give the legend a special significance. A little below the rock is a bubbling stream, which comes through one of the Roman levels, suddenly disappears into the

*Talley Abbey, to which Caio was appropriate. †Llanycrwys Church, dedicated to St. David, another appropriation. ‡Sawyl-Llansawel, another, and still held with Caio. §The patron saint of Caio, hence Cynwil Gaio. ||Ague and palsy were diseases here depicted.

ground and is entirely lost sight of, so that one can well understand the imagery of its spirit being wafted up in the mist to a lovely rock which, from one particular spot on the opposite side of the dingle, may be seen to bear the unmistakeable likeness of a human face."

" Dos di cyn y bore,
Oddi yma i Ynysborde,
D'wed di wrth Gwenwgan
Pan farw Gwenllian."

At the Ogofau is a well of remarkably cold water issuing from a rock, and considered formerly as infallibly efficacious in rheumatic complaints.

Stone Age.—"On the hill at Craig Twrch it is supposed the Romans had their station. In 1879 this station was carefully examined. It is within a few yards of the road from Llandovery and Caio to Llanio (Loventum). In form it is an oblong, 36 yards in length by 28 yards in breadth; and its four entrances are still plainly visible, though the enclosing bank is being gradually tilled away. On the slope of Esgair Fraith on the northern face of Craig Twrch, marked on the Ordnance Map as "Pwll-baw," but locally known as "Pillbo," outlines are visible of the escarpment of which forms a natural terrace of defence. This embankment would appear to have been made in connection with the remarkable series of stone circles which are here. It may have been intended either to dam up the water for the service of the population that once occupied them, or to supply a means of escape in case of a sudden raid by the enemy. Possibly, too, the skilled eye of a Phene might detect in its outline an indication of early serpent worship.

Esgair Fraith, which is a spur, or rather a shoulder, of Craig Twrch, rises from a swamp, and commands a magnificent sweep of the county of Cardigan, stretching from the Prescelly Hill, in Pembrokeshire along Aberayron and Llanrhystyd ranges to P'linlimmon on the N.E.

The opposite side of the mountain being a steep precipice, and the ridge not well adapted for occupation, this (the N.W.) is bright, sunny, and commanding a very Paradise of the wild and free. Here the face of the slope is covered with stones arranged with unmistakable method, and although quantities lie about in utter confusion, yet the larger stones remain in position forming the outlines of circles, polygons, and squares. Along the top of the hill two parallel platforms appear to run; and these are covered with the debris of huts, and in one or two places the remains apparently of cromlechs.

Further on a curious outcrop of the native rock—a section of red sandstone—rises up in fissured and furrowed walls 10 to 15 feet high, and has received the appropriate name Cerrig Cestyll (Castle Stones). This would be the last and almost impregnable standpoint of the defenders, protected as it is on almost all sides by such natural barriers as precipices, morasses, and rocky terraces. At the base of the rock lie the scattered remains of a cairn. Cairns are very numerous upon the hill, and further west are several conspicuous monoliths, such as the Hirfaen and the Byrfaen. The highest and

most important of the cairns is that named "Y Garn Fawr," a great stone mound raised on the highest point of Craig Twrch. The base of the cairn appears to have measured 30 feet in diameter or, including the dyke, a diameter of 52 feet. At the base of the slope, on the western side of Cerrig Cestyll, is a group of no less than five cairns, of which only the bases now remain.

Carreg y Bwgi (Goblin's Stone) is further to the west, and close to the line of the Roman road. It is surrounded by a ditch, within which lies the large stone, from which it takes its name. This now lies nearly flat, but once stood erect, or was only the large capstone of a cromlech, of which the supporters have been removed, it is impossible to say which. The tradition which attributes all kinds of supernatural vengeance upon the rash disturbers of this goblin's precincts has the merit of the additional confirmation of its accuracy, which can be rendered in this instance by the unfortunate explorers, who carried on their work through a pitiless drenching storm. (In 1879).

The bairn called Garn Fawr, to the north-west of Brynaranau, is a large stone platform of about 50 feet diameter, with a raised cairn in the centre, in which it is possible the cist may be found undisturbed, although the surrounding portion has been carted away. A smaller one of 25 feet diameter, a little to the south, has been almost entirely carried away, and near it is an elliptic circle about 45 feet by 36 feet at the greatest length and breadth, formed of a stone rampart 6 feet in width. There is a very interesting feature of another kind on the hill of Brynglas between the ravines of Cwm Pysgottwr Fach and Cwm Pysgottwr Fawr. The hill rises in a portion of its line to a conical form, and here the corona is curiously rigid, and looks as if a furrow had been drawn at right angles across the apex, and then down on each side of it other furrows made broad at the middle, and gradually narrowing as they came near the central one, until at last they seem to join each other, and be carried continuously around the hill-top in an enlarging circle. It is inferred that the remains of Brynglas belong to a very earlier period, and we are led to ask whether they may not have been the work of the builders of the adjacent cairns, and of the occupants of the hut dwellings on Craig Twrch. The entire absence of metal, and, indeed, of any implements whatever, removes them at once back beyond the range of history, and can only be assigned to the "Stone Age." We see, indeed, that they occupied the hill-tops and the mountain plateaux, and they must have subsisted chiefly on hunting the wild animals that roamed the thick forests and the tangled brushwood. They lived in communities, and marked out the outline of their huts with upright stones, within which they built their wigwams, formed of the leafy branches of the trees that grew so plentifully in that age of almost universal forest. They buried their dead in stone cists, and are therefore, presumably, to be assigned to the Brachy family. These cists are, in some instances at least, surrounded with a wall, and always covered over with either a cairn of stones or a mound of earth. To the same people we may attribute the great monoliths, or "melni hirion," of which so many are found upon the Craig Twrch range, and some of which, like Carreg y Bwgi, are enclosed by a ditch." (Arch. Cam. Vol. X)."

Pwll Uffern.—"The Pit of Hell," or "the bottomless pool in the Cothi River." Several miles above the Ogofau, and beyond

Cwrt-y-Cadno, are this time seen the remains of a mole, constructed to confine the stream, and to divert its course. The number and inequality of the hills, the cataracts rushing from them during violent showers, must often have been the means of proving the strength of the dyke. The water of the river falls over a great height, and seethes and foams after descending



in the basin of the rock beneath. It is one of the finest sights in Wales, and is certainly situated in one of the most romantic spots. Some marks of it still appear, and serve to give some idea of the violence with which the current, thus opposed in its course, rushed over its banks. The pool formed by the waterfall, below the dam, and the dusky appearance of the stream denominated by the peasants "Pwll Uffern"—the Pit of Hell.

A celebrated antiquary and naturalist, who lately visited this country to investigate these remains of Roman industry, attempted to cross the stream a little above the mole, and having no other expedient, mounted on the back of one of his guides. The poor fellow, after tottering a few steps under his load, fell with him in the middle of the river. They were both saved by a peasant who accompanied them, and were conveyed to the opposite bank without any further accident. The country people, with their usual vivacity and love of the ridiculous, diverted themselves with this accident, and represented it as a concerted plan between the guide and his companion, that the learned traveller should be thrown into the stream by one of them, and rescued from danger by the other, concluding, no doubt, that they would be able to obtain from his fears the reward which they could not expect from his liberality; or recover salvage, as they expressed it, and divide the spoil. As some of them are so far favoured with the gifts of poetry as to be able, on an emergency, to produce an impromptu, several pennillion and englynion, or Welsh epigrams, were composed on the occasion. In some of them the ingenious antiquary was compared to a milch cow withholding her milk, in order to obtain which it becomes necessary to moisten the udder. One of these effusions, as it may serve to show the humour of some of our countrymen, shall be inserted here—

Wyr ; dyma frodyr hyfrydion, gwalchod
Yn gwlychu marchogion ;
Rhoi gwr main o Lundain lon,
O rhyfedd ; yn yr afon ;

Godrwyr yw y gwyr heb gil, oo pwylllo
 Os pallu wna'r armel,
 Gwlych y deth, y gwalch uchel,
 O llaith ddwrn; a'r llaeth a ddêl.

Which has been thus translated :

What blundering guides, how ill they tread,
 To roll in mud so clear a head,
 To plunge.—who starts not at the sight,
 In streams like these, so great a knight:
 Strange guides, for verse as strange a theme,
 To guide a stranger to a stream,
 Thus on their backs a man to bear
 Into the flood, then drop him there;
 Who dropp'd him had their views no doubt,
 As well as those who helped him out;
 Dry-shod he hardly prays the swain,
 But dipp'd he pays as well again.
 Thus by sly milk-maids we are told,
 That dry teats oft the milk withhold;
 But if you wet them, well you know,
 The silver stream profusely flow.

Another—

A great man once, agreed his guide,
 Across a rapid stream to ride;
 But as the fee he paid was small,
 Admit the flood he let him fall!
 "You get in cheaply," quoth the tout,
 "What will you give to get you out."

Melin-y-Milwyr.—Soldiers' Mill.—On the banks of the new-formed canal, mills and other useful engines were erected, which kept in motion by the agency of the water originally drawn from the river (Cothi at Pwll Uffern). The remains of one of them, called Melin Milwyr, is still shown by the peasants in that neighbourhood. From the supposed etymology of the name, they contend that a thousand men were in those times engaged to assist at the Mill, and contribute to the mechanical part of the operation, a construction which, though not justified by the real import of the word, manifests their vast idea of the ancient magnificence of the works, and of the extensive scale on which they are considered.—(WILLIAMS' ENGLISH WORKS).

The traces of an aqueduct are observed near this spot. The river was raised with immense labour, and brought over the highest hills for many miles, and poured over the excarnated mountain, where they dug for ore, in order to wash away the dross in the manner described by Pliny. It is hardly creditable that the Cothi, could be thus raised and carried so prodigious a distance over steep precipices, but the vestiges of the work are still visible.

Penlanwen.—Within the circuit of the workings of Ogofau, on a bank called Penlanwen stands a conspicuous mound, but whether military or sepulchral is uncertain. From its position, however, standing as it does just above the line of the Roman Road, and commanding a view not only some distance along its course, but also into several converging valleys, it would serve admirably as an out-look station, and for giving timely notice of danger to the soldiers quartered in the valley, and those working in the mines. As a portion of one side has slipped down into a large open working, it is manifest that it is of earlier construction than that portion, at least of the mines, and from its circular form it is concluded that it is British rather than Roman.

Maes-Neuadd, on the out-skirts of the village of Caio, implies by its name that it has marked the situation of something greater than a quiet country homestead. A Roman town had its towers and turreted walls, and it also had its wall or place, where the chief official lived. Can this "neuadd" not be some vestige of a Roman Governor's palace? It would be surrounded by open space, and this fact would explain the "Maes."

Crugiau'r Ladis.—On the mountain above the village of Caio, two peculiar heaps of stone known as Crugiau'r Ladis. Two ladies from London were exiled from their homes, and lived in this district. The change of town life to country was so great, that they set to work and gathered heaps of stone together to build a Babel heavenward, from the top of which they could see London from the land of exile, *so runs the legend.*



The heaps are very large, and probably mark the resting place of some illustrious dead.

Roman Villa.—In a field near Dolau Cothi is the site of what seems to have been a Roman Villa. Traces of two rooms only have yet been uncovered. Beneath the floor of one are the remains of a subterranean passage. At present only the foundation wall of two rooms, with a small portion of mosaic pavement are visible. Some hot-air pipes, bricks, samian ware, glass, bones, oyster shells, &c., were removed from here to Dolau Cothi.

Hen Llan.—On the road to Llanddewi-Brefi, at a place called Hen Llan in this parish, is a Roman causeway called by the inhabitants Sarn Helen, the usual appellation in the principality for Roman roads in honour of Helena, the mother of the Emperor Constantine the Great, whom they represent as a native of Wales. At Bwlch-Genau Sarn is "The opening to the Sarn."

In Bishop Baldwin's tour through Wales we find, "After leaving Llanyerwys Church, which they left a little to the right, keeping, I think, as nearly as possible on the track of the old road, which we

afterwards distinguished in two places near the little river Twrch in the valley, and where the natives knew it by the old name of Sarn Helen. From this place we passed by Caol." Little was known further of the progress of the causeway towards Llandovery.

The Sarn Helen is a paved Roman British road. In this parish there is a place called Sarnau.

Interesting Antiquities at Dolau Cothy.—"A Stone Celt and some spindle whorls, a saxon arrow-head found in the swamps near Rhyd-y-saeson, a hammer found under 40 feet of debris in the Ogofau, supposed to be Roman, with a fragment of its wooden handle impregnated with iron, an unbaked vessel in the shape of a saucer, found near Pumpsaint Gate, perhaps a firing pot for washing gold-dust. A gold chain-fibula found in Cae-Garreg Aur, under the wood in Penlan Dolau, also a small object of gold, shaped like a wheel, and probably part of a buckle, found in the same field in which the chain was turned up by a plough.



Roman intaglio, an onyx seal, cemented to a rough stone to fix in for cutting, and in an unfinished state, supposed to represent "Meleager," fixed in cement for the purpose of engraving, was found in the upper surface of a coarse, common pebble dug out of a gravel pit for road material near Pumpsaint, on the probable site of the forementioned road, near the spot where was discovered a stone, apparently a lineal measure, inscribed P.C.X.X'V.

A double handled sword found in the river Cothi near Rhyd-odin. A pendant relic from Talley Abbey, oval in form, and about 4 inches in its greatest length, consisting of a Maltese Cross carved in ivory having in its centre a small medallion of the crucifixion, and contained within a case of silver and glass. It was brought from Talley Abbey at the time of its dissolution, 1772, together with the altar-piece of the Church. Ornaments made after early British examples from gold, found in the Ogofau during workings in 1870. Hot-air pipes with peculiar perforations, a stone palette with colour still adhering to it, bricks, samian ware, glass, bones, oyster shells, and a cinerary urn containing burnt bones, some of these were removed from the remains of the supposed "Roman Villa." Numerous coins found at Cayo in 1726, are said to have been chiefly those of Gallienus, Salonina and the Thirty Tyrants.

A beautiful torques was ploughed up in a common field, the extremity of which was adorned with a curious figure of a serpent of the same metal."

Stones.—Several interesting inscribed stones are deposited at Dolaucothy, which formerly stood at Pant-y-Polion. The most important of these stones is the gravestone of Paulinus. In its present condition the inscription on this stone is not so perfect as it was in Bishop Gibson's time, when the whole was legible as follows:—

SERVAT VR FIDÆI
PATRIEQ SEMPER
AMATOR HIC PAVLIN
VS IACIT CVLTOR PIENTI
SIMVS ÆQVI

It will be seen that the inscription is entirely in Roman capital letters, about three inches high, with a tendency to the character termed rustic by palæographers, which is especially visible in the letter F in the top line. Arch. Cam., 1856:—"A maintainer of the faith, and ever a lover of his country, here Paulinus lies, a most pious observer of justice."

Another stone which originally stood at Pant-y-Polion is now at Dolaucothy. It is a portion of a Roman-British gravestone, and, like the preceding stone, has suffered mutilation since it was examined and drawn as it appeared in Gough's Camden II. p. 505. It is there given as follows:—

TALORI
ADVENTI
MAQVERGI
FILIVS

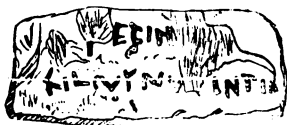
The letters are more debased in their characters than those of the Paulinus inscription. Westwood Arch. Cam. 1856.

Another stone represents a fragment of a Roman stone inscribed—

P (Passus) CXXXV

in good Roman capitals, nearly two inches in height. Arch. Cam. 1856.

Caio Stone is found in the churchyard of Cynfil Cayo, Carmarthenshire, forming the entrance of the west doorway of the tower. It is a slab of industrial schist, and portions have scaled off, defacing the most interesting portions of the inscription. It will be seen on referring to the figures of the Dolaucothy stones that it bears a striking similarity to the stone of Talorus. The name in the top line appears to have commenced with a long tailed letter, most probable P or R followed (perhaps with the intervention of another letter) by an E, the next curious-shaped



letter resembling at first sight an F, but which I rather consider to be a G of a very debased form, as it disagrees with the F at the beginning of the second line, and that short middle cross bar is very indistinct, and may be accidental. The second line is to be read

FILIVS NV INTII

Arch. Cam. 1856, J. O. Westwood.

This stone is built in the wall outside on the west side, but at the present time there is no doorway to the tower from the churchyard. When the Cambrian Archaeological Association visited Caio in 1855, the above stone seems to have been in the cill of the west doorway, which the Association recommended "should be restored to an erect position. It might be fixed against the internal face of the wall of the tower." The date of this stone is supposed to be about the 4th century.

Land Holdings.

A CAYO RENTAL OF THE TIME OF JAMES I. (1606-1625).

(Exchequer, Queen's Remembrancer, Ministers' Accounts, II., Jas. I. 686, T. G. 7203).

CONITATUS CARMARTHEN.	{	A Rentall renewed there the xxviij-th daie of Apriell, anno regina domini nostri Jacobi, Dei Gratia Angliae, Scotial, Francia, et Hibernia Regis, fidei defensoris &c., videtuct Angliae, Fraunice, et Hibernia undecimo, et Scotial xlvj-o, by the Oathes of the Jurie.
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PRINCIPALLITAS SOUTH WALLAE.

Cayo. —William Morgan ap Rudd 3, for one messuage or tenemente, commonly called Tir y Briwnant, nowe in his owne occupacione	vs
Davi William, for one tenemente of landes called Tir Maes vloy Issa, nowe in his owne occupacione	xvjd
Idem David, for one parcell of landes, called Gwern yr H lene, nowe also in his owne occupacione	jd
*Rudd 3 John James for his demeane landes commonly called Tir Llandre Griffith	ijs

*Rudd 3 we presume is an old contracted way of writing "Radderch."

Idem Rudd 3, for one tenemente, called Tir Aberbanw Goed,
nowe in his owne occupacione xxd

Rowland Jones, gent., for two tenements, called Tiroedd
Garos and Keven Garros, nowe in the tenure of Morgan
Rudd 3 ijs. viiij

Lewis ap Richard, for one tenemente called Tir Maes Llan-
wthwl ubi inhabitat xixd

Morgan William, David Morgan, for one tenemente and for
one parcell called Tir-y-Cwm Bach Issel and Tir-y-
Lleithige, nunc in tenura G'll'im Thomas iijs. jd

James ap Rees ap William, gent., for one tenemente called
Tir Maes Llanwthwl, nunc in tenura Thomas Bowen .. xvjd

Tre Conwillgaio, Jas. William Bevan, vjd; Rees ap Rydd 3,
vjd; Thomas David ap Rees, vjd; James Richard, vjd;
Rees Morganes, vjd. Summa Totalis ijs. vjd

Item, touchings the arian senser, amountinge to ijs. vjd., we
finde that they be due, to be paid, uppon the inhabitants of the town-
shipp of Conwillgaio, whose names are nexte above written, which
muste not decay, for, if ther be but one howse lefte within the same
townshipp, that howse is to be charged, and muste paie, the whole.

The above are a few items taken from a document in the Public
Record Office by Mr. E. G. Atkinson. Land and house rent were
cheap in those days. The last items in Tre-Conwillgaio we presume
were dwelling houses let at sixpence a year.

Terrier or Rent Roll.—Of Peterwell, Millfield (Maesyfelin),
etc., estates in the several counties of Cardigan, Carmarthen and
Pembroke. From which we quote the following:—

Reference to farms and the names of tenants in 1810, in the
Parish of Cayo.

Farm.		Tenant.		Acreage.			Rent.			
				A.	R.	P.	£	s.	d.	
Dreslwynhelyg	..	Griff. Thomas	..	151	0	0	..	28	0	0
Garthlwyd	..	John Davies	..	198	3	8	..	48	0	0
Gwarallt	..	William John	..	72	0	0	..	21	0	0
Ochor Rhôsgoch	..	David Evan	..	46	1	30	..	13	13	0
Pilbach	..	David Richards	..	4	1	8	..	2	5	0
Rhôsgoch	..	William David	}	148	3	0	..	12	7	9
Part of Rhôsgoch	..	David Thomas					..	27	12	6
Maestroyddynfach	..	David Thomas	..	159	3	0	..	65	0	0
Maesyntentyr	..	Daniel Thomas	..	25	0	0	..	18	18	0
Aberbinewydd Mill.	..	David William	..	25	3	17	..	21	0	0
Glantwrch	..	David Lloyd	..	32	0	0	..	21	0	0
Brynblaenhelog	..	Thomas Williams	..	58	1	33	..	30	0	0
Berllandowyll	..	Evan John	..	94	2	8	..	27	10	0
Maestroyddynfawr	}	Thos. Morgan	..	136	0	0	..	112	10	0
Rhydlydan							..	..	..	..
Bwlchcefn Sarth	..	Lewis Rees	..	157	3	4	..	100	0	0

All the above farms have been sold, and are now owned by several landowners. In 1901 the acreage in some cases have altered, and the rents in each case is different.

		A.	R.	P.	£	s.	d.
Dreslwynhelyg ..	..	160	0	0	..	50	0 0
Garthlwyd ..	..	178	0	0	..	62	0 0
Gwarallt ..	..	62	0	0	..	24	0 0
Ochor Rhôsgoch..	..	20	0	0	..	14	0 0
Pilbach ..	..	4	0	0	..	5	10 0
Rhosgoch ..	..	144	1	0	..	60	0 0
Maestroyddynfach	..	146	0	0	..	130	0 0
Maesynttyr ..	..	25	0	0	..	20	0 0
Aberinewyd Mill	..	36	2	0	..	48	10 0
Glantwrch ..	..	47	1	30	..	41	15 0
Brynblaeuhalog ..	..	42	3	0	..	36	0 0
Berllandowyll ..	..	93	3	0	..	34	0 0
Rhydlydan ..	..	217	0	0	..	55	0 0
Bwlchcefn Sarth..	..	130	1	0	..	52	0 0

Royal Commission on Land in Wales and Monmouthshire.—

This Commission met at Llansawel, in April, 1894, all the Commissioners being present. Lord Carrington, G.C.M.G., Chairman, presided at the first court, and Lord Kenyon at the second court. The secretary to the Commissioners was Mr. D. Lleufer Thomas. There was a good attendance of the public. Mr. Timothy Pugh, of Penlan Pumpsaint, selected by the Conwil Cayo farmers, gave evidence, and said: Rents are generally assessed by valuation. Witness gave examples of increased rents on 30 farms from 1853 to 1894, which showed an increase of £339, or over 40 per cent. A wood called Allt Goch was enclosed about 50 years ago: the poor and others were allowed to go there to cut wood, but notice was given in Cwrtycadno that no one should in future go to cut wood in the Allt Goch. Buildings have improved, but many are exceptionally bad. The food is better than it was, but many of the small farmers live meanly. The bread is made of wheat grown on the farm, *bara clatsh*, cheese made of skim milk. For dinner broth, with turnips or potatoes, sometimes plain broth *cawl dwr*. For supper the broth is warmed which was left after dinner. Thomas Williams, Ffynonlas, said the acreage of the parish was 22,212; gross rental, £10,374; rateable value, £9,525 11s. 6d.; twenty years ago gross rental, £9,596; thirty years ago, £8,466 14s. 2d.; forty years ago, £7,709 1s. 0d. William Morgan, Rhydlydan, gave a list of 25 farms, the rents of which had been increased 40 per cent. between 1860 and 1894. Mr. J. M. Davies, of Froodvale, gave rebutting evidence, especially as regards Mr. T. Pugh's statements. For a fuller account of all the evidence see "Minutes of evidence taken before the Royal Commission on Land in Wales." Vol. III.

Landowners.—The principal landowners of the parish are Sir James H. Williams-Drummond, Bart., Lieut.-General Sir James Hills-Johnes, G.C.B., V.C., Lieut.-Col. Methuen, J. M. Davies, Esq., J.P., of Froodvale; C. Froodvale Davies, Esq., J.P.; Meuric Lloyd, Esq., J.P., Capt. G. W. D. B. Lloyd, Brunant.

Manor.—The manor of Caio is vested in the Crown. The lordship or manor of Caio, Chief Rent is due 29th September to his Majesty, King Edward VII., as Lord of the Manor. Thomas Lloyd, of Lampeter, Deputy Steward; David Davies, Cadwgan, Collector for Caio.

Education.

Welsh Charity Schools.—They were originally projected by the Rev. Griffith Jones, Rector of Llanddowror, and were afterwards successfully conducted by him, and by that eminently pious and munificent lady, Madame Bevan, of Laugharne. The system was signally adapted to the taste and to the wants of the Welsh people. Into these truly Christian schools were admitted adults, even individuals of 60 or 70 years of age. The scholars were taught to read the sacred volume and religious books of high reputation, and the principles of the Christian religion, the Church catechism being used as a text book.

At Mr. Jones' death there were 3,000 of these schools, and there were 156,239 scholars. "In 1740 these schools visited Cayo and we find a record of the school held at 'Garth Cayo, Carmarthenshire, June, 1741.' The Rev. E. Jones, curate of Cayo, inspected these schools, and saw the due attendance of the scholars. He heartily thanks the benefactors for their good and pious intentions. In 1750 the Rev. Leyson Lewis, the curate of Cayo, wrote to the Rev. Griffith Jones testifying with great thankfulness his approbation of the Welsh schools and the matters thereof in their several parishes, in many of which a longer continuance of the school is desired." —*Welsh Piety*, 1761.

From the report of the Commissioners on the state of education in Wales published in 1847 we find the following:—

The Commissioner in his reports states—"I traversed the greater portion of the northern part of each (district) and remark equally the bad state of the roads, the general wretchedness of the cottages, and the small extent to which (indeed scarcely at all) English is understood."

Cayo.—At the time of my visit (22nd October, 1846) the only school in this large parish, available for the poor, was the miserable dame school at Pont-ar-Twrch. Since that time I have been informed that two schools are established, viz., one at the village of Pumpsaint

opened on the 25th November, 1846 ; the other at Cayo village. These two localities are separated by a considerable range of hills and a road quite had enough in winter to prevent children at the one from attending a school at the other ; so that the two schools are fully needed. The schoolroom at Pumpsaint was a rude, inconvenient place, in different repair at that time. At Cayo village they have got a school committee and subscriptions to the amount of £30 promised, at which salary a master has been engaged for twelve months commencing on the 8th March, 1847. This committee was formed at the investigation of the party who have promoted the Normal School at Brecon. The anxiety of the people to procure education for their children seemed extreme. Their idea was that upon my representation Government would send and set up a school among them, and all with whom I conversed importuned me to have it done directly. I unfortunately twice failed meeting the Rev. George Enoch, curate of this parish and Llansawel ; once on the 22nd October when I called, and again on the 1st of November at Llansawel where I had written him to meet me but he was otherwise engaged.

Pont-ar-Twreh, OR (PENYHONT) DAME SCHOOL.—I visited this school on 23rd October. It is held in a wretched hovel, containing only a single room, with doors and windows dilapidated, and a floor of the bare earth, all broken into holes. The woman seemed almost in a dying state, often spoke of how little while she had to live, of the cold and damp of her house ; and seemed to have neither hope nor spirit left in her. She had come there from London six years before. Three of her ten scholars could just read. According to her own statement her school brought her a little more than 2/6 per week. The rent of her hovel was 27/- per annum. She was previous to keeping the school a wife to a Publican in London, her age about 54 years.

Pumpsaint School opened in November, 1845, in a rude and inconvenient place. The schoolmaster was a young man 20 years of age, a "Drover" who drove cattle to England during the summer.

The report gives a copy of a characteristic letter received by the Commissioner from a Sunday School teacher in the upper or purely Welsh part of the parish which I reproduce in full :—

"Sir,—The number of the Sunday School Scholars are able to read as you particular mention in your letter is as follows :—

.	.	.	.	.	.	106
.	.	.	.	.	.	70
.	.	.	.	.	.	28
.	.	.	.	.	.	9
.	.	.	.	.	.	1

I am very please to take little trouble to answer your letter about the Sunday Schools, in hope that your Searching about the Daily and Sunday Schools, will come to good consequence to the Welch Nation.

Our Creator made many of them a People of Strong Abilities, and a possessors of various talents, but because their ignorance Spend their time in poverty to get their living in Slavery as a pig with his snout in the ground they got no advantage to make use of their abilities in

defect of learning and knowledge. But some of the young people are under good education, the Children of the Noblemen and Gentlemen farmers but the greater part of them are in Towns; and in the countrys one here and one there. The major part of the Welchmen, not knoweth in what quarter of the world they life? this thing I think is very true. In the time ago riseth up some Excellent people in Philosophy and Theology among the welch Nation as one* of the welsh Poet says about one of them, called The Reverend Mr. Rowlands, Llangaetho:—

Talentau ddeg fe roddwyd iddo
Fe'i marchnattodd hwy yn iawn
Ac o'r deg fe'r gwnaeth hwy'n gannoedd
Cyn maihludo'i haul crydnawn.†

I hope that you'll not be angry with me, because I have on my mind to desire on you, Sir to give me a little present, that is, the Map of the land of Canaan. Sir, Please to excuse my vulgar english writing because I have not much practice in english tongue, but in the language of my mother I can write more Grammatical.

I am Your Unworthy Servant,

John Johnes, Esq., J.P., Dolaucothi; David Davies, Esq., Froodvale; Dr. Davies, Froodvale Academy; John Davies, Pumpsaint; and Thomas Pugh, Publican, gave evidence before the Commissioner.

Froodvale Academy.—This school was established in 1834, and in a short time became much sought after. The school originated in the circumstance that the Rev. Dr. William Davies having engaged to instruct the family of David Davies, Esq., of Froodvale, took the opportunity after the usual plan in such cases in Wales, to set up a school. For this purpose Mr. Davies raised a small building on his land, which (to use his own words) would have done for a cottage if the school had failed. The Commissioner in 1846 states that this is not a school for the labouring classes. It enjoys an extensive reputation in the upper part of Carmarthenshire. It is a detached and lonely building on a hill side along which a bridle road passes from Llansawel to Pumpsaint. The benches and desks are arranged like pews in a church leaving the aisle however not in the centre, but down one side. A cupboard, the fireplace and the masters' desk occupy the little remaining space. Dr.



* Rev. William Williams, Pantycelyn.

† Ten talents were given him
And he traded with them well,
And out of the ten they made them hundreds (*literally*)
Ere his sun set at eve.

Davies had very flattering testimonials from the Rev. J. Pye Smith, D.D., Ll.D., F.R.S., F.G.S., &c., Homerton College; Rev. D. Davidson, M.A.; Rev. Joseph Hutton, Ll.D., London; Rev. Thomas Rees, Ll.D., F.S.A., Brighton; Alfred Day, Ll.D., Bristol; Rev. W. Smith, Ll.D., Ph.D., Highbury College, London. The entire range of instruction proposed to be given comprised every part of a good classical (including Hebrew) mathematical and general education. The terms ranged from 15s. to 42s. per quarter. The scholars consisted in part of young men preparing for the Ministry or for the Universities of London, Glasgow, &c., but chiefly of farmers' sons who came for an odd quarter or two to complete their education. There were 34 pupils on the books. Dr. Davies informed me that he remembered the time when there was not a builder nearer than Llandoverly who knew how to measure a wall. The school had also partaken of a normal character. If a schoolmaster had been able to spare a little money he has not unfrequently resorted to Dr. Davies for a few months or weeks during the summer to prepare for the instruction which he intended giving in the next winter. In 1849 there were 34 pupils on the books.

Dr. Davies paid periodical visits to the Palace at Abergwilly, and was held in high esteem by the late Bishop Thirlwall.

The school was closed about 1855. Among the students who received their early education here may be mentioned the following:—The late Rev. Octavius Davies, M.A., Vicar of Tregaron; late Rev. Evan Lewis, Velindre, father of Professor Lewis, M.A., Aberystwyth; late Evan Davies, M.A., Ll.D., Swansea, under whose mastership the first Normal School was established at Brecon, and afterwards at Swansea; late Rev. W. Roberts, B.A., Vice-Principal of Brecon College; late Professor W. Morgan, Carmarthen, father of Lloyd Morgan, M.P. for the Western division of Carmarthenshire; late Rev. H. Oliver, Capel Isaac, of Pontypridd; late Rev. J. Kilsby Jones, of Llanwrtyd Wells; late Rev. Edward Jones, Rector of Neath; late Rev. Thomas James, M.A., Llanelly; late Rev. Thomas Rees, D.D., Author of the "History of Nonconformity in Wales"; late Rev. John Thomas, D.D., of Liverpool; late Rev. J. D. Jones, Rector of Llanfihangel; late D. Long Price, Talley House; John Morgan Davies, Esq., J.P., D.L., High Sheriff for the County in 1902. Rev. Thos. Davies, Vicarage, Llangan; Rev. Evan Jones, B.D., Rector of Newport, Pem.; Dr. Wm. Davies, Bays Hill, Llandilo; and others. In the Brython of 1860 there appeared very interesting articles under the *nom-de-plume* of "Ieuan Gwenog" (the Rev. Evan Jones, Rector of Newport) "Adgofion am Athrofa Ffrwd Fal." He is the author of several publications. The late Rev. John Thomas, D.D., of Liverpool, also wrote interesting articles on the Academy at Froodvale in some magazines. The school building at the present day is used as a dwelling-house, and is known as Athrofa.

School Board.—After passing of the Education Act, 1870, the inhabitants were anxious to establish a School Board for the parish. John Johnes, Esq., of Dolaucothi, attended several Vestry Meetings and fully explained the Act. At a Vestry Meeting held at Pumpsaint in December, 1870, when John Johnes presided, he explained the form of Memorial sent from the Lords of the Privy Council on Education

and the answers were explained. A year afterwards on the 14th of December, 1871, the Board was formed with five members. The first five members were :—John Jones, Esq., J.P., Dolaucothi (Chairman); Rev. Evan Jones, Crugybar; Rev. H. Jones Davis, Caio Vicarage; Rev. J. D. Evans, Salem; and David Davies, Esq., of Tycerrig.

The last Members of the School Board, who were elected in October, 1901, were :—Lieut. General Sir James Hills Johnes, V.C., Chairman; Thomas Evans, Abernaint, Vice-Chairman; W. D. Rees, Ty Cerrig; John Evans, Gwarhos; B. M. Williams, Glan Twrch. There are five Schools under the Board for the year ending September, 1901, average attendance 230. Annual grant for 1901—£255 0s. 4d., with a small Population Grant of £80, and Fee Grant of £115 2s. 6d., with £269 8s. 1d. from the Rates, Total £719 10s. 11d. Cost to educate each child in average attendance (82) Caio School, £2 11s. 1½d.; (46) Crugybar, £3 0s. 3d.; (24) Cwmcothi, £4 0s. 10½d.; (41) Farmars, £3 13s. 7½d.; (37) Blaentwrch, £3 6s. 3½d. Mr. James Morgan, Draper, Caio, Clerk of the Board.

County Council School under the Education Act of 1902. First Members of the present Educational Committee known as group one of the Llandovery Union :—Lieut. General Sir James Hills Johnes, V.C., Chairman; D. E. Davies, Gelly, Vice-Chairman; John Evans, Gwarhos; B. M. Williams, Glan Twrch; W. D. Rees, Ty Cerrig; Thos. Evans, Abernaint; Thos. Davies, Shop, Crugybar; D. R. Williams, Brothyn; Isaac Williams, Landre; Abel Abel, Brynmawr; Jas. Harries, Drover's Arms; and T. A. Jones, Llwyn. James Morgan, Clerk.

From 1740 to 1805, the parish enjoyed the benefit of the Welsh Charity School (Ysgol Râd), 1805 to 1871 the benefit of the "Old Parish School" (Ysgol y Plwyf) together with a few small schools kept on the teachers' own account.

In 1832 we find a Commercial Academy in Caio kept by George Cowings Birds; we cannot trace whether he was any relation to S. J. Bird who kept a School at Llansawel in 1835. Further, in 1833 a Parochial School in which 40 to 50 children were taught, in a neat cottage in the Churchyard, which was liberally supported by subscription; no trace of the cottage now remains, as the spot where it stood is now part of the Churchyard.

1840—1857. Day School at Cwmtwrch. Very little history of this school is available, but out of the many who began their education here the following were amongst some :—Mr. George Griffiths, Abersychan (died 1885); Rev. D. Thomas, Congregational Minister, Llanybri; Rev. Thomas Williams, formerly Vicar of Kilvey; Late Rev. R. G. Levi, of Cardiff. This school was discontinued when the British School at Crugybar was established.

1834—1855. The well known Fwoodvale Academy kept by Rev. Wm. Davies, Ph.D.

1867—1873. A British School at Crugybar.

At Pumpsaint at one time the Rev. Thomas Lewis, B.A., of Bala-Bangor, kept a School when a young man.

Since 1871 the benefit of the Board School.

Such is a short résumé of the history of education in the parish, which is not so fully as we should like.

Sunday Schools.—The first Sunday School established in this parish was probably at Cayo by the Methodists, besides the Sunday Schools held at the various farm houses in the district. The earliest record I have been able to find is that the Methodists established a Sunday School at Cwrtycadno in 1806 ; probably Cayo was established before this, in 1846. Cayo had 60 scholars. The Crugybar Sunday School was established in 1807, and in 1846 had 100 scholars. The Baptists established a Sunday School at Salem in 1830 and had 60 scholars. The Methodists established a Sunday School at Pumpsaint in a room in 1835, with 44 scholars in 1846. Next comes the Baptist Sunday School at Bethel, established in 1836, with 80 scholars in 1846. And the Methodists established another School at Saron in 1842, with 20 scholars in 1846. In all these Schools the scholars were taught their letters and to read various portions of the Bible. Most of the scholars attended the various places of worship as well. At the Calvinistic Methodist Churches Charles of Bala's Catechism was taught. "Rhodd Mam" was another subject taught in their schools.

Free Churches.

Bwlch-y-rhiw Baptist Chapel.—This Chapel has been built on the side of a wild mountainous track of country in the midst of an unpeopled district, the building is almost on the boundary line of the parish of Caio and Cilycwm ; it is in the parish of Cilycwm. Bwlchyrhiw Farm, which is the nearest dwelling is in Caio parish. This building is a wonder in the mind of many a passing stranger, as to whence it could derive its congregation, for long distances in every direction there appears to be no human habitations, only here and there in the deep dingle, on either side of the hills some lone farm house or small cot. It is a scene of the wildest magnificence, as one passes along the poor road, he sees nothing but a sea of mountains on either side ; looking to the North one sees the mountains Twm Shon Catti (the Welsh Rob Roy) used to roam. About 5 miles from here, you will find to this day, his cave, from whence the bold and humorous outlaw was wont to spring forth, to spread terror and rapine over the whole region. Up to this place the worshippers at one time, fled to worship secretly, out of the persecutor's reach, here they met for many years. First they say they met together amongst the rocks. Judging from the position of the chapel, it appears to have been the

first chapel built in the northern part of the county. Soon after the Five Mile Act was passed in 1665, this chapel was built. The first Baptist Chapel was built in 1649 at Ilston, and the first Association held in Carmarthen in 1650 and 1651. Bwlch-y-rhiw Chapel was built before Crugybar Independent Chapel. During these years Walter Cradog, Vassassor Powell, Stephen Hughes and others, were preaching up and down the country. At this place people from long distances met together secretly to worship, and it is said that the Independent Church of Crugybar joined at Bwlchyrhiw in worshipping secretly until about 1688 when the Independents left and started worshipping at Crugybar. The chapel building here is small, plain and well built, and is, we believe, the oldest building in existence to-day in Wales. This Church was under the care of Aberduar and Coedseision Baptist Churches until 1817, when they joined and were under the care of the sister Church of Bethel. After Salem Church was built, Bwlchyrhiw and Zion Baptist Church, Rhandirmwyn, joined and kept a Pastor between them thus to a certain extent breaking the connection between the young cause this side of Bwlchyrhiw. In 1867 the number of members in both these Churches was 138, when the Rev. E. Davies was pastor. In 1874 the members is given as 135 with 109 scholars, with Rev. N. Davies as pastor settled here in 1874. The Rev. R. R. Thomas settled here in 1898 as pastor, and the number of members at Bwlchyrhiw alone for 1901 is given as 96, with 40 scholars, 4 baptized during the year.

This church was under the care of the following :—

Rev. Timothy Thomas.
 Rev. Zacharias Thomas. 1768—1816.
 Rev. Thomas Thomas was pastor here in 1818.
 Rev. E. Davies. 1866.
 Rev. N. Davies. 1874.
 Rev. R. R. Thomas. 1898—1902.

In the Churchyard the remains of the Rev. Zecharias Thomas, of Llwyn, in the parish of Llanerwys were buried.

“A Preacher of the Gospel nearly 60 years, pastor of the Baptist Church at Aberduar, Pencoe, Bethel, and Bwlchyrhiw, from the time of the death of his brother, the Rev. Timothy Thomas, of Maes, in the year 1768. He was pre-eminently distinguished for his exemplary conduct, his Theological acquirements, and piety and zeal for the extension of the Evangelical Truth. He died on the 16th January, 1816, in his 89th year of his age.”

The Church at Bwlch-y-rhiw is very dear to our memories, for here we find our Great Grandmother (the mother of Thomas Price Baily, Vicar) was a faithful and helpful member for forty years. “Bwlch-y-rhiw” was her home for public worship. Margaret Price, of Ty Llwyd, was well-known in her day, as a good Christian, kind to young preachers, and always respected the ministry. Ty Llwyd, a home noted for its hospitality, and became the welcome sheltered resting place of the preachers of the Gospel; here many a one found welcome, refreshing food and encouraging words when on their preaching tours. She died in 1818, thus she must have joined the Church at

Bwlch-y-rhiw in 1778. John Jones, of Caio, composed eighteen verses to her memory, and in order to preserve them, we give them a place here,

MARWNAD, NEU GOFFADWRIAETH

AM Y DIWEDDAR

MARGARET PRICE,

O'R TY LLWYD, YN MHLWYF CAYO,

Yr hon a ymadawodd a'r byd hwn (ar dydd Llun), y 29ain o Mehefin,
1818, yn 60 oed,

Wedi treulio 40 mlynedd yn ffyddlaw'n i Grist.

GAN JOHN JONES, O GAYO.

Y ddwy adnod ganlynol a orchymynodd hi i Mr. Thomas Thomas, Gweinidog Bwlch-y-rhiw, i bregethu oddi arnynt yn ei chladdedig-aeth :—" Ei had a'u gwasanaetha ef : cyfrifer ef i'r Arglwydd yn y genhedlaeth,—Deuant ac adroddant ei gyfiawnder ef i'r bobl a enir, mae efe a wnaeth hyn."—*Salm xxii, 30-31.*

RHYFEDDOL fel mae angau y leni'n tori lawr,
O ! am gael grym duwioldeb i wynebu'r frawdle fawr ;
'Dyw'n arbed dim o'r ieuengetyd, er teod fyddo'u grân,
Lle caffo fe gommisiwn fe aiff a'i waith ynlân.

O ! na chai ni y ffafir tra b'om ar dir y byw,
I lefain am drugaredd a llwyddo gyda Duw :
Fe ddaw dydd y cyfri', a hynny cyn bo hir,
Gwae ni erioed ein geni os byddwn heb y gwir.

'Does nemawr o ddiwrnod, a dywedyd i chwi'n hy',
Nad yw y newydd marw yn d'od i'm clustiau i ;
Yn awr yw'r amser goreu i ymofyn am ei hedd,
Mae llawer o'm cym'dogion yn myn'd i byrth y bedd.

I Ty-Llwyd, y'mhlwyf Cayo, daeth angau, brenin braw,
'Roedd yno d'wysen aeddfed, hi ga'dd ei symyd draw ;
Y nawfed dydd ar hugain o Fehefin yn yr hâf,
Pryduhawn dydd Llun rwy'n meddwl fod yno gwm'ni brâf ;

Yn d'od i hol i adre o'r byd lle 'r oedd hi'n byw,
I ganu Haleluia y'mhalas hardd ei Duw ;
Hi ganodd, hi weddiodd, do lawer yn y byd,
Darllen a myfyrio oedd fwyu' yn ei bryd.

Fe ddarfu gwaith gweddio a darllen nawr yn lân,
Tra parhao trag'wyddoldeb ni dderfydd byth mo'i chân ;
Pan byddai arm ofid, neu drafferth yn y byd,
Hi ddywedodd wrthyf fy hunan, 'rw'n cofio lawer pryd :

“Yr adnod hon a'r adnod, a redodd yn fy nghof,
Aeth pob rhyw ofid heibio nes oeddwn wrth fy modd ;”
Ni welir mwy o honi ond hynny Y'nhwlech-y-rhiw,
Ac hefyd Y'ngwmpedol ar goedd yn moli Duw.

Ma'i lle hi yn yr eglwys yn ddigon gwag y nawr,
Ac hefyd yn ei theulu, mae yno alar mawr :
Os dywedaf fi fy meddwl heb nemawr iawn o ble.
Does neb ond Duw ei hunan yn abl llanw ei lle.

Un drefnus yn ei theulu, garuaidd iawn oedd hi,
Os d'oi cardotyn heibio gwrandawar ar ei gri ;
Gofynau iddo'n isel yn aeddfwyn ac yn fwyn,
Am iddo ddweud ei angen, tosturiai wrth ei gwyn.

Ac hefyd yn yr eglwys os gwir a glywais i,
Doedd neb yn fwy parodol i gyfranu nâg oedd hi,
Cynnal gweinidogion pan byddent ar eu taith,
Yr Arglwydd Dduw Jehofa ofalo am ei waith.

Pan doi dieithriaid heibio o'r dwyrain ac o'r de,
Doedd un dyn yn yr ardal fwy parod i ro'i lle ;
Llawer o bregethwyr a fyddai'n taflu'r rhwyd,
F'e ddal'wyd rhai rwy'n meddwl dan gronglwyd y Ty-llwyd.

Er bod ei henaid heddyw yn canu y'ngwlad yr hedd,
Ei chorph yn mynwent Cayo yn gorwedd yn y bedd ;
Gobeithio bydd 'r efengyl yno fel o'r blaen,
O Dduw rho nerth i'r achau i fyn'd a'r gwaith y'mlaen.

Er ei bod hi yma yn llwyddianus yn y byd,
Y Bibl oedd hi'n ddarllen a'r Bibl oedd ei bryd ;
Dywedodd hyn yn oleu yn wyneb angau du,
Ca'dd yno fwy o drysor na feddai'n daear ni.

Gorchymynai i Mr. Thomas, gweinidog Bwlch-y-rhiw,
Bregethu yn ei hangladd am wir gyfiawnder Duw ;
A rhyfedd oedd y cymorth a'r nerth a gofodd e',
I floeddio yngwydd y dyrfa am wir drugaredd ne'.

Y ddwyfed Salm ar hugain mae'r geiriau hyn ar lawr,
Ag yn yr adnodau ola o'r sanctaidd Feibl mawr :
Ac wedi nodi allan cyn iddi fyn'd i'r glynn,
Bod hi wrth ei bodd yn 'madael, mae'r Arglwydd a wnaeth hyn.

Chwecch o blant sydd yma yn ddigon trwm ei gwedd,
Waith bod eu mham anwyla' yn gorwedd yn y bedd ;
Pan byddai hi'n ceryddu nid oedd hi byth yn sur,
Ond dweu'd eu bai yn g'ruaidd ar dagiau ar ei grudd.

Dywedyd roedd hi'r perygl o aros oddifas,
Am dd'od at Grist i achub tra paro dyddiau'r gras ;
Wel dyma fi'n terfynu, Duw fyddo ar eich rhan,
A chofiwch chwi bod amser am gyngor dâ eich mam.

Ca'dd Meistr Price yn sydyn i fyned ar ei hól,
 Mhen trydiau a phythefnos gwnaeth angen arno ei ol ;
 Rwy'n meddwl bod nhwy heddyw yn canu yn ddiboen,
 Does tafod all fynegi gogoniant gwraig yr Oen.

Crugybar Independent Church.—It is almost impossible to give an exact date as to when the Independent cause started here. From the Statistics of Nonconformist Congregations and their voting power collected by Dr. John Evans in 1715, it appears that there was a Congregation of Presbyterians at Crugybar.

Under Carmarthenshire we find:—



Llanedi, Crugybar,	{ David Penry.	{ Attendance	Voters
Crugymaen	{ Owen Hughes.		
	{ David Jones.		
		600.	30.

For Presbyterians in this extract we must understand "Independents," for there is no record that a Presbyterian Congregation existed previous to the Calvinistic Methodists at Cayo. In 1675, Henry Maurice sent to Edward Terril, of Bristol, "a Catalogue of all Churches in Wales" published in the "Broadmead Records"; under Carmarthenshire it states "There is also another Church, consisting of Baptists for the most part, but for free communion, who met at Llan-vairybryn, near Llandovery. They were called at first by the ministry of Jenkin Jones. Maurice states that the Churches consisted mostly of Independents in judgment and partly of Baptists." We also learn that John Harries, of Capel Isaac, was pastor; the churches at Crugybar and Crofftycyff, which were under the care of the same minister, were increasing every year, 1724-1746. Probably the cause commenced when Walter Cradock (1610-1659), Vavasor Powell (1617-1670), Stephen Hughes (1622-1688), Rees Prytherch (1579-1642), of Llan-vairybryn, were preaching up and down the country. The cause here probably originated out of Bwlchyrhiw, where the Independents and Baptists worshipped together until they separated, when the Independents settled at Crugybar and the Baptists remained at Bwlchyrhiw. It is also recorded that Pencadair and Llanwrttyd held Joint Meetings, and that these were probably held at Crugybar, being about half way. From a letter which appeared in the Glasgow Weekly History No. 48, about the year 1743, the name of the writer is not given, but must have been Edmund Jones, of Pontypool, an Independent Minister, he states; In Carmarthenshire there are near a score of our Nonconforming Congregations and two Ana-baptists, some of which are large. Besides, they have many other lecture places spread almost everywhere! The first Meeting-house, chapel or lecture place was probably built here about 1668. The young cause at Crugybar received help from Sir Nicholas Williams, Bart., Edwinstford, who was the Member of Parliament for the county in three Parliaments (died

1745), and the following Ministers helped the cause here ;—Christmas Samuel, Pantteg (1674-1794) ; James Lewis, Pencadair (1674-1747) ; John Powell ; Lewis Richards, Trelech ; William Davies, Capel Isaac ; and others. In 1763 the chapel was rebuilt and enlarged. In 1760 it appears about fourteen members of this church left and started the Society of the Calvinistic Methodists at Cayo amongst them was William Lloyd, Henllan. There was a noted old religious character at Crugybar named “Nancy Jones,” in all probability she was a good soul and entertained most of the preachers, for she was known to most of them and her name was known through Wales as “Nani Crugybar.” Daniel Harry, of Esgarowen, Pencarreg, came to preach to a house in the district, and that in 1790 a cause was established at Esgairdawe. Daniel Harry was a member of the Church at Crugybar, also a deacon. In 1837 the present Chapel was built and enlarged, this being the fourth Chapel erected here. Then in 1870 the Chapel was renovated. A branch cause was established at Bwlchyffin in 1864, where Sunday Services are held. In 1859 it seems 107 new members were added to the Church at Crugybar. The following is an uncomplete list of Pastors here :—

- 1755. Isaac Price, of Llanwrtyd, served here for 48 years.
- 1803. Thomas Price, died 1805.
- 1805. Daniel Jones, Abergorlech, till 1833.
- 1826-29. D. Jones, Gwynfi.
- 1837. Evan Jones, when he retired in 1877.
- 1877. David B. Richards, present pastor.

Crugybar Church has been a living and active Church during the best part of her existence, and has not only been successful in building up, but has sent forth workers to the vineyard.

The following commenced preaching in Crugybar Church :—

- Rev. Griffith Hughes, Groeswen.
- Rev. Daniel Evans, Rhiadwy.
- Rev. Thomas Davies, Pentraeth.
- Rev. Daniel Williams (who joined the Baptist) Bangor then went to America where he died.
- Rev. Morgan Williams, B.A. (son of Rev. D. Williams, Trocwrhwdalar, Kapunda, Australia.
- Rev. Ebenezer Griffiths, son of Rev. D. Griffiths, Madagascar.
- Rev. Evan Jones, Glamorganshire.
- Rev. John C. Davies, Mumbles.
- Rev. Thomas Lewis, B.A., Cardiff (Professor Bala, Bangor).
- Rev. John Richard Davies, Carmarthen College.
- Rev. Thomas Williams, Pontardulais, joined the Church of England and became the Vicar of Kilvey, Swansea.
- Rev. J. Lloyd Williams, B.A., Tenby,
- Rev. Evan J. Williams, Southport.
- Rev. David W. Vaughan, M.A., Kentishtown.
- Rev. H. Eynon Lewis, Bryncethin, Glam.
- Rev. S. Lloyd Davies, B.A., Rhyddings, Swansea.

Bwlchyffin.—A Branch of this Church was erected in 1864.

Bethel Baptist Chapel.—Probably the cause at Bethel started from Bwlchyrihw which is some distance away, and as the persecution of Nonconformists was gradually dying out to a certain extent. The Baptists built a Chapel here in 1741. The cause flourished here far better than at the out of the way corner at Bwlchyrihw. In 1836 a new Chapel was built here together with a large grave-yard on land leased for 999 years. Size of the Chapel 32 feet by 24 feet with a gallery. It was opened in September, 1836, when the Rev. Thomas Thomas, pastor, preached the first sermon, Exodus 23-24. This Church was served by pastors of Aberduar, viz., The Rev. Timothy Thomas (who died 1768), and his brother the Rev. Zacharias Thomas (who died 1816.) In 1817 this Church ceased to be under the pastorage of Aberduar, but Bethel and Bwlchyrihw were served by one pastor for many years. Sometime afterwards Bethel and Salem were under the same pastor. This is how it is served at the present time. This Chapel is situated in a very pleasant spot, on high ground by the narrow road side leading from the Farmers to Cwrtycadno, about two miles from Fummers. From the grave-yard there is a very pleasant view of the country for many miles. In 1901 there were 122 members belonging to this Church. They have a Sunday School which is held in a Schoolroom besides the Schools held in the various Farm-houses in the district. The present pastor is the Rev. J. E. Thomas, since 1891.



Calvinistic Methodists.—It is almost impossible to give an exact date when the Methodist fathers started the cause at Caio, but no doubt religious societies for deepening spiritual life were held privately at about the same time as at Llansawel. The first Moderator for the County was Daniel Rowlands, Llangeitho. Overseers : John Richards, James Williams, William John and David Williams. These overseers were required to furnish a periodical report. In the first report of James Williams, we find that about 1743, he reports that Cayo Society had 55 members. Meetings were held in Private Farm-houses or out in the open, when Daniel Rowlands and Williams, Pantycelyn, preached. Many members from here tramped to Llangeitho on Communion Sundays, nearly 30 miles. Amongst those who did go to Llangeitho were Sion David Harris, William Harris (Independent of Crugybar), Rhydderch Sion Huw, Nant-yrhogfaen, and Rhys Daniel, Tir-allen. In 1743 the Rev. Jno. Hughes



CAIO CHAPEL.

in his History of the Methodists states that there were 44 members in Cayo, and two exhorters, John Thomas and a Richard Jones. Twenty-four out of the 44 were in Christ, and the others under the law. It also states that God's work was going on easy.

In 1744 it was agreed by most of the Methodists to depart from the Church of England, excepting Mr. Howell Harris, who opposed their design with all his might. A letter signed by five of the Glamorganshire exhorters, among whom was Mr. Wm. Edwards, the celebrated ar. it. et. was sent to the Association, held at Cayo, in April, 1745, in which the destitute state of the societies, for want of ordained ministers to administer the ordinances to them, is urged as a reason why the Clergy should ordain some of the preachers. We are not informed how this letter was received by the Association, but not long after these five with others were ordained, not by the Methodist Clergy, but by the deacons of their own churches.

On the 28th of October, 1745, a meeting was held at Cayo, when the Revs. Daniel Rowlands, Wm. Williams, Howell Harris and Jenkin Morgan (a dissenting minister), James Williams and William John (Overseers), Thomas Jones (Steward), John Thomas, and John Davies were present.

It was agreed at this meeting (1) To urge the people to read the Scriptures; (2) That Friday next, 1st November, all should pray on behalf of the enemies of religion; (3) That the brethren should send for 50 copies of the "Weekly History."

In 1760, 14 members of the Crugybar Independent Church left, and cast in their lot with the Methodists here.

When the Rev. Wm. Lloyd, Henllan, joined the Society here there were only 18 members, but very soon after they increased to 200. He was the first preacher nursed in this Church.

It seems that about 1805 the Rev. E. Williams, the Vicar, discovered to his sorrow, that the established Church lost much of her popularity, and that a violent spirit of opposition was gaining ground, especially amongst the Calvinistic Methodists. They were considered as part and parcel of the Established Church for many years after their first dissent from it. He saw the deficiencies of himself and his brother clergymen. He perceived that with the ignorance and outrageous rant in the Methodists, there was often mixed up a rude intellectual strength, and no doubt a freshness of thought; that the preachers of the day were gleaning a species of knowledge, by aid of which they gave a peculiar character of interest to their addresses, and that they were thoroughly acquainted with the style of language, the tone of sentiment, and the kind of argument by which Christian truths were best conveyed to the heart of the people. Before his death he saw the great change which took place in 1811, when the Methodists left the Church, and were publicly ordained at the Association meetings held at Llandilo *that year*.

The Methodist Chapel was built in the year 1777, rebuilt and probably enlarged in 1837. The present minister here is Rev. D. J. Howells.

The following Calvinistic ministers were born in this parish:—Rev. W. E. Prytherch, of Swansea (born at Llwyn Owen), Rev. Chas. Williams, of Tynnewydd, Ogmere (born at Pentre Davies), Rev. Evan Williams, of Llanddausant (born at Cwrt y Cadno), Rev. Daniel Jones, America (born at Cwrt y Cadno).

Through the generosity of the Dolan-cothi Family there is now a burial ground adjoining the chapel.

Pumpsaint Chapel — Pumpsaint Chapel, built in 1875, is a branch of the mother Church of Caio, and under the care of the same pastor.

Salem Baptist Chapel.—This chapel was built in 1829, rebuilt and enlarged in 1871. The cause here started from Bethel, while Bethel started from that memorable and mountainous secluded spot Bwlchyrhiw. The building cost between £600 and £700, on land leased for 999 years with grave yard. The number of members about this date was 112. The first pastor, we believe, was the Rev. Thomas Thomas, of Bethel, who did good work here. Then the Rev. John Davies, Llandilo (late Aberayron), was pastor here for some years. In 1866 Bethel and Salem were without a pastor, and the number of members given at this date is 326. In 1867 the Rev. J. D. Evans became pastor of this church. In 1874 the number of members is returned as 301, with 100 scholars. In 1891 the present pastor, Rev J. E. Thomas, settled here, also as pastor of Bethel. The number of members for 1901 is given as—Salem 106, Bethel 122; total, 228.

Cwrt-y-Cadno (The Fox's Court).—This is a small village on the banks of the Cotri, prettily situated, surrounded by beautiful oak and birch plantations, some two miles above the Ogden, where it is said once stood a church, but no vestige remains unless one can surmise that a church stood near an old yew tree on the roadside as one approaches the village. The Calvinistic Methodists have a very pretty little chapel and graveyard here, built in 1899, and opened in 1890, previous to which meetings were held in a schoolroom. There are also a few farm houses studded here and there



up and down the valley. From the village one can see Pantcoy, the abode of the notorious "Dr. Harris" (dyn hysbys). One has to pass through this village on the way to Pwll Uffern, Cothi, and Bwlchyrhiw.

Charities.

Endowed Charities of the Parish.—The Charity Commissioner, T. Marchant Williams, Esq., held an inquiry at the Board School, Caio, 21st May, 1897. There were present Lieut.-General Sir James Hills-Johnes, G.C.B., V.C., the Vicar, Messrs. Thos. Thomas (Chairman of the Parish Council), David Edwards and William Morgan (parish councillors), James Morgan (Clerk to the School Board), Rees Davies (Clerk to the Parish Council), Myles Jones, Llansawel, and several other parishioners.

Morgan Price gave by will, dated in 1686, a rent-charge of £1 to the poor of this parish. The annuity issues out of a farm called Bwlch Gilwen in this parish belonging to Miss Sarah and Miss Charlotte Jones, of Llandovery. It is paid to the parish officers of Cynwyll Gaio, and by them distributed about Christmas, amongst poor parishioners selected by the vestry or parish officers, in shares varying from 6d. to 2s. 6d., according to their necessities. No difficulty is ever experienced in obtaining the annual sum when application is made for it. Bwlch Gilwen farm is now part of Dolau-cothi Estate, it having been purchased by the late Judge Johnes in the year 1863.

Mary Griffiths' Charity.—The income of this charity is divided among the Calvinistic Methodist Churches of Caio, Talley, Llansawel, Llanfynydd and Llangetho, in proportion to the number of enrolled members in each church. This number varies from year to year, and consequently the sum apportioned by the trustees of the charity to each church varies likewise from year to year. The sum allotted to the Caio (mother) Church last year was £9 0s. 6d. The number of recipients is not fixed; one year it may be 40, and another year it may be only 30. The grants range between 6s. and 2s. The recipients are chosen, in the first instance, by the officers of the church at a meeting specially convened for the purpose. The names are subsequently submitted for the approval of the church at an ordinary church meeting. The money is received in the month of July, and the distribution takes place at the annual harvest thanksgiving service in August. There are four Calvinistic Methodist Churches in the parish, but the poor of only the Mother Church, which was founded in the year 1777, derive any benefit from Mary Griffiths' Charity. Mr. James Morgan, the Secretary of the Church, produced a statement of accounts.

Mrs. Lloyd Harris' Charity.—By her will, dated 6th December, 1862, she bequeathed two annuities or yearly sums of £3 each, to pay and apply at Christmas yearly for the benefit of the poor of the parish of Cil-y-Cwm and Caio, etc., etc., I direct my said executors to secure by an investment of an adequate sum of money out of my personal estate. George Watkin Rice, Esq., and David Thomas, Surgeon, were her executors. The executors invested the sum of £633 6s. 8d. in 3 per cent. consols, which was transferred in June, 1891, into the name of the Official Trustees of Charitable Funds, it having become at that date converted by the National Debt Conversion Act, 1888, into 2½ per cent. new consols. Out of this sum £105 11s. 2d. was appropriated to the poor of the parish of Caio; this yields an annual interest of £2 18s. 0d., and is payable at Christmas in each year. In August, 1893, Dr. David Thomas made an application to the Charity Commissioners for removing him from being a trustee and appointing the Vicar and Churchwardens of each parish in his place. The Vicar of Caio produced the accounts for the last five years, and the recipients, 55 in all. These are selected by a committee of the residents of each division or district of the parish, viz.: the Caio village district, the Pumpsaint district and the Crugybar district. This annual sum of £2 18s. 6d. is largely augmented each year by substantial donations from members of the Dolau-cothi family and others, and the whole amount is laid out in the purchase of coal for distribution among the poor of the parish. A money grant is made only to the few persons who live in very inaccessible parts of the parish.

Caio Village School.—By deed poll, dated 27th July, 1867, enrolled in Chancery 27th August, 1867, John Jones, of Dolau-cothi, Esq., under the authority of the School Sites Acts, freely and voluntarily granted and conveyed to the Rev. Henry Jones Davis, the said John Jones and James Jones, of Maes Glas, churchwardens, David Evans, of Maes-Noyadd, farmer, Margaret Evans, of Maes-y-ddyntyr, spinster, Jemima Davies, of Tŷ'r Dre, widow, and Daniel Evans, of Gwar-y-gorof, farmer, overseers of the parish, a piece of land part of a field called Llethr-y-Dre, situate in or near the village of Caio, to hold the same for the purpose of the said Acts, and upon trust, to permit the said premises to be used as a day school (and a Sunday School under the control of the Vicar), for the education of children and adults or children only, of the labouring, manufacturing, and other poorer classes in the parish, and for no other purpose. That the school should be open to Government inspection and managed by a committee of seven persons, subscribers of 16s. a year. That the Bible should be daily read in the school, and that no children should be required to learn any catechism or other religious formulary, or to attend any Sunday School or place of worship. By an indenture dated 31st May, 1873, the piece of land granted by the deed of 27th July, 1867, together with the buildings erected thereon, and all furniture and fixtures were conveyed to the School Board of the parish of Conwil Gaio.

Crug-y-Bar British School.—By indenture dated 14th May, 1867, and made between the Rev. Evan Jones, Bryntelych, of

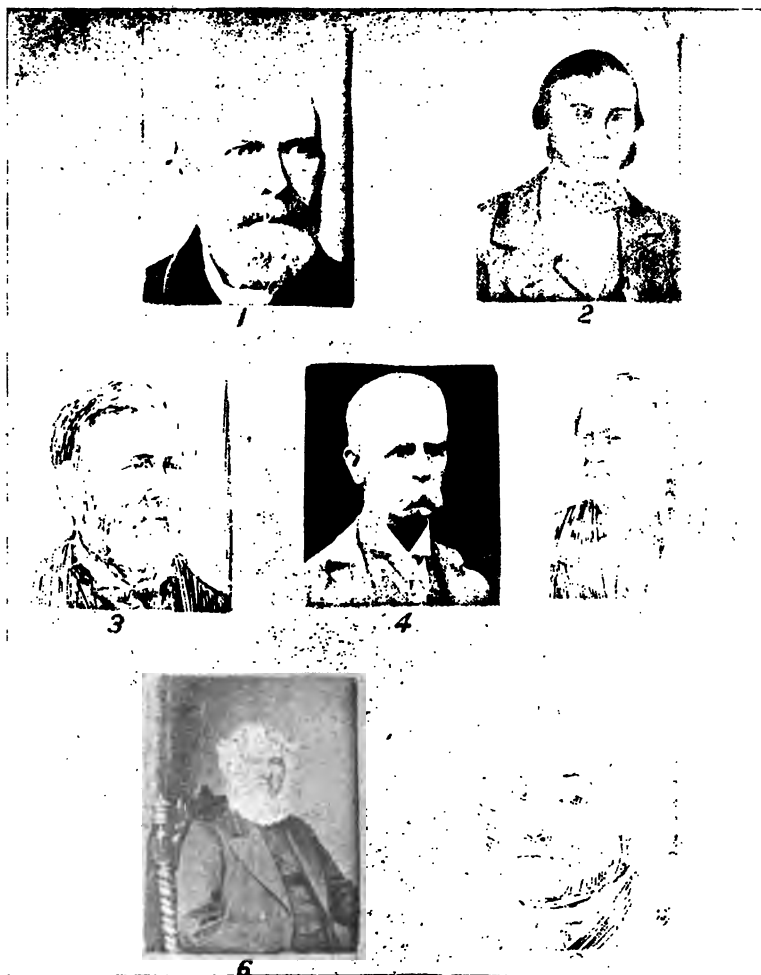
the one part, and William Williams, of Pantyffynon, farmer, and nine other persons (therein called trustees), the said Evan Jones in consideration of rents, etc., leased unto the trustees a piece of land of 16 perches, then part of a field called Dobfach, part of Borthvn Farm, for a term of 99 years, at an annual payment of 5s. from 29th September 1866. The school should be open to Government inspection, and conducted upon the principles of the British and Foreign Society, and managed by a committee of ten persons, being annual subscribers of 10s. a year. By an indenture dated 31st May, 1873, the said piece of land leased by the deed of 14th May, 1867, together with the building, furniture and fixtures were conveyed to the School Board of Conwil Gaio for the unexpired portion of the term of 99 years, subject to the annual payment of 5s.

Interesting Men of the Parish, Past and Present.

"The three things notable in a Cymro—genius, generosity and myth."—"Keltic Cockadoodledooism," by EARL OF PEMBROKE.

From the dawn of recorded history the men of Caio parish have occupied a prominent position in the life of the nation. They are warm-hearted, chivalrous, open-handed, and very hospitable. They are persevering, essentially catholic in spirit, charitable in temper, and above all, are a religious people—a pious, God-fearing race of deep religious conviction. Their stern Calvinism, and their strict scripturalism, were the outcome of a deeply religious spirit.

Lewis, Glyn Cothi, the sweet singer of the 15th century, Roger Williams, the founder of Rhode Island and the champion of religious and civil liberty, David Jones, the Welsh hymn writer, William Lloyd, Richard Davies and William Prytherch, the Calvinistic pioneers, the renowned Dr. Harris, of Cwrtycadno, "Y Dyn Hysbys," T. W. Rhys Davids, the Oriental writer and scholar, the first Baptist missionary sent out to work amongst the millions in China, Timothy Richard, LL.D., and at present the home of the "Hero of Delhi" and his accomplished wife, Lieut.-General Sir James Hills-Johnes, Lady Johnes and Mrs. Johnes, besides the other characters of humbler callings. In this chapter we give a short sketch of the men of the parish, past and present, in order to preserve their work and characteristics for future generations.



1. Rev. J. D. Evans. 2. Mr. David Davies "Glan Cynllo".
 3. Rev. Timothy Richards, LL.D. 4. Lt.-Col. Sir James Hills-Johnes, V.C., G.C.B.
 5. Rev. William Prytherch. 6. Rev. Evan Jones. 7. Roger Williams.

Lewis Glyn Cothi—sometimes called Lewis-y-Glyn, or Llewelyn Glyn Cothi—was a celebrated bard who flourished in the reigns of Henry VI., Edward IV., Edward V., Richard III. and Henry VII. (1450-1486). He lived for some time at a farm called Pwlltinbyd, in this parish. He served as an officer under Jasper, Earl of Pembroke, to whom he dedicated several of his poems. During the civil war he took refuge at Chester. Here he married a widow, and intended to make his home there, but the day following his marriage the people took from him all his household furniture, and drove him out of the city. Thereupon he wrote several poems addressed to some of the Welsh leaders, urging them to revenge his injury. Reinallt of the Tower accordingly made a raid upon Chester. Lewis removed to Flint, thence to Llwydiarth, near Llanerchymedd, Anglesea. About 1485 he appears to have returned to Carmarthenshire, where he soon died. He is said to have been buried at Abergwilly. In 1837 the Cymmrodorion Society published two volumes of his poems (about 150) selected on account of their historical and genealogical information. It is perhaps the best source of information in existence about the part played by the Welsh in the Wars of the Roses. A great number of his poems are still unpublished; many of them are in the Myvyrian collection in the Addit MSS. of the British Museum, and Hengwrt MSS. in the Peniarth collection.

In the "Cymru," vol. I. (115), three previously unpublished poems are found. Lewis was a popular poet as well as a herald-bard. "Lewis Glyn Cothi was a native of Carmarthenshire. He was probably of the family of Dolau Cothi, or perhaps that of Rhydodin, and took his bardic name from the river on whose banks he was born, and in whose green valleys and meadows he had spent most of his youthful days. He was a celebrated bard, and became an officer under Jasper, Earl of Pembroke, in whose praise he composed many poems; and when that nobleman retired to France, to avoid the vengeance of Edward IV., Lewis of Glyn Cothi deemed it necessary to live in obscurity, and to retire to some place where he was not known; he therefore changed his dress, and came to Chester, where he for a season resided. In the course of time, however, the place of his residence was discovered, and application was made to the Mayor and officers of the city for his apprehension; all his property was seized and confiscated, but he himself, with difficulty, made his escape. He found a place of security at Tower, near Mold, in Flintshire, the residence of Reynold, alias Reinallt ab Griffith ab Blethin, who became his protector. Several attempts were, however, made to apprehend both him and his brave defender, all of which proved unsuccessful; and in the meantime Lewis' muse was not idle, for here he composed several satires, and many a caustic philippic on the Mayor of Chester and his party."—*Cambrian Quarterly*, Vol. III., p. 501.

I GYNWYL GAIO.

BY LEWIS GLYN COTHI.

The bard is lavish in his praises of Cynwyl Caio. The entertainments at a festival there, in his estimation, were nothing inferior to those at York. He urges every lover of song to resort thither. He alludes to the liberal hospitality of Thomas Lloyd, and to the immense wealth of David Vaughan. He speaks of Thomas Lloyd as a beautiful composer of love songs, and as possessing an amiable disposition as well as a truly patriotic spirit.

Goreu un lle ger ein llaw,
I leyg yw Cynwyl Gaiaw;
Mi a gawn ym o Gynwyl,
Mwy nog o lorc, yn min gŵyl;
Awn i Gynwyl wen ganwaith,
Ac yno aed a gân iaith;
Ni ddeuai hwn ei ddau hyd
O Gynwyl Gaio enyd;
A'r haela' oll yn rhoi'i lyn
Hir o dudwedd Rhyd Odyn;
Dyn yw heb, hyd yn Nhiber*
Domas Llwyd dim us a ller†.

Mab Morgan yn mhob mawrgost,
Mwy nog un y myn ei gost;
Ban Davydd Fychan yw fo
Ben cywaeth meibion Caio;
Bid rhyw Philip Trahaern
Bena' o'r byd ban ro barn
A chaned faled‡ i ferch,
A chyrhaedded awch Rhydderch.
Glyn Aeron, Rhyd Odyn dir,
Oedd ei adail a'i ddehendir.
Digrifion doethion fu'r dō
Aedd a aned oddi yno.

A gair mwyn a geir am wŷs,
Tomas fal Tim sy felys.
Gwna ei hun, gan ei hanerch,
Gan' mil o ganeuau merch;
A phob pennill Ebrillaidd
I fedw grym, hefyd a'i gwraidd.
Nid dewr un, er maint ei ras,
Nid da ym onid Tomas;
Mae'n dda mon a weddiwyd,
Mae sy well ym Tomas Llwyd;
Arafa' oll yw ar fil,
Nes ei ofyn, yn sifil;

* "Hyd yn Nhiber," as far as the River Tiber. † "Ller," tares of corn. ‡ "Faled," a ballad, a song.

Ef yw un, pan ofyner,
 A ofyn barn a fo'n bér;
 A gwna hawl, ac enui hon;
 Wedi'r hawl fo dŷr holion;
 As barn, neu wŷs, a bair neb,
 Parotaf y pair ateb;
 As aliwns a gwnsela
 I fwrw eni tir o fraint da;
 Ar Domas rhaid yw ymwan,
 A'i bwrw hwythwy obry'n y tân;
 O dyd ei lawnfryd a'i law,
 Domas Llwyd am ais Llydaw.

Roger Williams (1606-1683), the earliest legislator, true champion for a full and absolute liberty of conscience in matters of religion; the founder of Rhode Island; the voluminous writer; was born in 1606 at Maestroiddyn-fawr, in the hamlet of Maestroiddyn in this parish, the son of William Williams, who was the owner of the said farm. The first authentic fact respecting him is found in a note appended by Mrs. Sadleir, the daughter of Sir Edward Coke, to one of Williams' letters addressed to herself:—"This Roger Williams, when he was a youth, would in a short-hand, take sermons and speeches in the Star Chamber, and present them to my dear father. He, seeing so hopeful a youth, took such liking to him that he sent him to Sutton's Hospital." (MS. letter of Roger Williams to Mrs. Sadleirs in the library of Trinity College, Cambridge). The second authentic fact is—the records of Sutton's Hospital, now the Charter House, which furnish no other particulars than the following:—"That Roger Williams was elected a scholar of that institution June 2nd, 1621; and that he obtained an Exhibition July 9th, 1624." The third record, copied from archives of the University of Oxford, show when he entered Jesus College:—"Rodericus Williams filius Gulielmi Williams, de Conwilaio, Pleb. an. nat. 18, entered at Jesus College, April 30th, 1624."

Jesus College was founded in the reign of Queen Elizabeth (in 1571) to extend the benefits of learning to the natives of Wales, and has always been a favourite resort of students from Wales. Probably his father, William Williams, knew John Williams, D.D., a native of the adjoining parish (Llansawel), who was the Principal of Jesus College from 1602-1613, and Griffith Powell of Prysg Melyn, Llansawel, who was Principal 1613-1620. This may to some extent account for his being a member of Jesus College. He was well versed in Latin, Greek and Hebrew, and several of the modern languages. The ministry of the Gospel was his chosen pursuit; he had been admitted to Orders in the Church of England in Lincolnshire. The intolerable oppressions of Laud, and the arrogant demands of absolute submission to the ceremonies of the English Church, forced him to seek religious liberty amidst the wilds of America. On the 5th of February, 1631, the "Lyon," a ship from Bristol, sailed into Boston Harbour. Among the passengers was Roger Williams, "a young minister, godly and zealous, having precious gifts, accompanied

by his wife Mary, a lady of a kindred spirit, and who lived to share with him the vicissitudes of life for half a century.

On 12th April, 1631, Mr. Williams settled as a teacher at the Salem Church, Boston. His settlement here was short, and before the close of the summer he went to Plymouth, as assistant to Rev. Ralph Smith, Pastor of the Puritans, who were organised as a Church before they left Holland in the "Mayflower," in 1620. In August, 1633, Mr. Williams returned to Salem, Boston, as an assistant to the Rev. Mr. Skelton, whose health was now declining. On the death of Mr. Skelton in 1634, Mr. Williams succeeded him. In November, 1635, Mr. Williams was banished from Boston for advocating the great doctrine which has immortalized his name—"That the Civil Power has no jurisdiction over the conscience." In January, 1636, he was forced to leave his wife and young children, and to depart in secrecy and haste, in order to escape the warrant which would have compelled him to return to England. He journeyed through the wilderness to Narragansett Bay, and proceeded to Seekonk, and began a settlement there, and founded the town of Providence, Rhode Island. He visited England in 1643 and 1651 in reference to the colony. In 1654 he was chosen President of the Colony of Providence. He died in May, 1683, in the 78th year of his age, and was buried on his own land, a short distance from the place where, 47 years before, he set his foot in the wilderness. He published several volumes, viz., "Mr. Cotton's Letter, lately printed, Examined and Answered by Roger Williams, of Providence, in New England," London, 1644; Anonymous pamphlet, "Queries of highest considerations proposed to Mrs. Thomas Goodwin, presented to the High Court of Parliament," London, 1644. His celebrated book was "The Blondy Tenant of Persecution for Cause of Conscience; discussed in a Conference between Truth and Peace," London, 1644. This book excited admiration in the writings of Jeremy Taylor, Milton, Locke and Furneau. "Experiments of Spiritual Life and Health and their Preservatives," London, 1652 and "The Hireling Ministry." In 1652 he published another edition of "The Blondy Tenant," of 374 pages, quarto vol., in the appendix of which is an address "To the clergy of the four great parties professing the name of Christ Jesus in England, Scotland and Ireland, viz.: The Popish, Prelatical, Presbyterian and Independents." His powers of mind were strong and original, and his moral qualities were of the highest order. Inflexible integrity, undaunted courage, and prompt decision marked all his conduct. In his pecuniary transactions he was filled with disinterestedness. Every man, of whatever clime or colour or condition, he regarded as a brother.

The name of the founder of Rhode Island, Roger Williams, son of Maestroyddinfawr Cayo, will last for ever for his noble and great doctrine—"Every man entire liberty of conscience." In 1851 some of his descendants in America paid a visit to Cayo to inspect his birth-place, and to find out such of his collateral relatives as were living, of whom one family occupied Ynysau, near Pumpsaint, on the Dolau Cothi estate. Roger Williams has been for 200 years in front of the most advanced Nonconformists, and he was the first to secure

religious liberty by Act of Parllament. He had the eye of an eagle, and he mastered, while only a young man, the great and many-sided subject, "Religious and Civil Liberty."

Dafydd Jones (David Jones, 1711-1777), the Welsh hymn writer was the son of Daniel Jones, of Cwmgogerdan, a farm in the lower part of this parish. He was born here in 1711. He was known as Dafydd Jones o Gaio, or as he was locally known "Dafydd Jones o'r Hafod." His parents were enabled to give him a good education, and he went on increasing his stock of knowledge until his death. He married one Anne Jones, of Aberaeron, near Llangeithio, who died in 1748, leaving to his care two daughters. After having been a widower about 12 years he married Miss Price, of Ffynondafolog, Llanwrda. This marriage, it is said, turned out to be an unhappy one. About the year 1763 he removed to Hafod, his wife's home, and remained there until his death, July 30th, 1777. Besides being engaged in husbandry, he used to buy cattle and horses in Welsh fairs to sell them in England. When returning home from one of these journeys one Sunday morning, he heard singing in Troedrihiwdalar Chapel, near Llanwrtyd, and turning to listen he waited to hear the sermon preached. The preacher was the Rev. Isaac Price, and his discourse was blessed for the eternal welfare of his soul. After returning home he at once joined the Independent Church at Crugybar, which then assembled (before the chapel was built) in the cottage of an old woman called Mari Dafydd, and his union with them was the means of reviving and adding much fervidness to the good cause in the district. He consecrated his *awen* and his life on the shrine of religion and godliness. The Methodists in those days called the Independents "Dissenters sychion" (dry Dissenters), but David Jones showed he was not so—

Mi fum yn hir dan gwmwl,
Yn ffaelu canmol Duw,
Roedd pechod a'i euogrwydd
O'm mewn fel colyn byw;
Fe dynwyd hwnw ymaith,
Yng nghyd a'i bwys a'i boen
Mi ganaf yn dragywydd
Am rinwedd gwaed yr Oen.

It is said he wrote at the request of the Independent ministers a large number of Welsh hymns, which rank in popularity second only to the productions of the greatest of Welsh hymn writers, Rev. Wm. Williams, of Pantycelyn, the Methodist preacher. Like the hymns of Williams, Jones's works do not bear the impress of sectarian theology, and are in common use throughout Wales at the present time. Always joyful in tone, they move easily and are clear in thought and expression. His translation of the Psalms of Isaac Watts, D.D., published in London, 1753, ensured for himself fame which will live as long as the Welsh language. A second edition was published at Llandovery in 1766, and a third edition published at Carmarthen in 1817. In 1754 he published the first part of his own hymns, followed by two others, under the title, "Difyrwrch y

Pererinion o Fawl i'r Oen," "Caniadau Dewisol," published in 1771, and "Can Ddewisol," published in 1779. It appears he was a man of strong intellect, keen perception, and of a lively spirit. He died in his 68th year, and was laid to rest in Crugybar Churchyard in 1777.

Rev. Joshua Thomas (Baptist Historian), was born at Tyhên, in this parish, on the 22nd February, 1719, and was the eldest son of Morgan Thomas. When 20 years of age he was apprenticed to a mercer at Hereford. In May, 1740 he was baptized by immersion, and admitted to the communion of the church at Leominster. In 1743 he returned to Cayo, and remained two years with his parents, when he commenced preaching. In 1746 he married and settled in business at Hay. He joined Maesyberllan Baptist Church. In 1754 he accepted an invitation to settle at his mother church at Leominster as their pastor, where he opened a day school, which was successful. His long and useful life came to a close on the 25th August, 1797, in the 79th year of his age. His affection for Wales continued ardent and strong to the last. He took great interest in the history of religion in the land of his fathers. His history of the Baptist Churches in Wales, "Hanes y Bedyddwyr mhlith y Cymry," was published in 1778, and is the best work published on the history of Nonconformity in Wales. His industrious pen furnished valuable other articles. He left one son in the Baptist ministry, the late Rev. Timothy Thomas of Islington, Pastor of Devonshire Square Church, Islington, London.

Rev. Timothy Thomas was born at Tyhên, in this parish in 1720. In the 20th year of his age he was called to the ministry by the Church which met at Aberduar, and various other places in Carmarthenshire and Cardiganshire, and was ordained in 1743. He was an eminent minister of the Baptists, and a diligent and acceptable preacher. He not only served his own churches over a vast hilly country, but visited other congregations. He was a diligent and successful writer in Welsh. The ablest and most generally known of his writings was "Wisg wen Ddysglear," *i.e.* "The White Shining Robe." It consists of valuable essays on the fall of man, justification and sanctification. He died in the prime of life on the 12th of November, 1768. Two of his sons became useful ministers—Rev. Thomas Thomas, Peckham, and Timothy Thomas, of Aberduar, who baptized one of the greatest of Welsh preachers and evangelists, viz., Christmas Evans, in 1788 in the River Duar.

Rev. William Lloyd was the son of David Lloyd, Blaen-clawdd Caio, and was born in 1741. When about 18 years of age he heard the Rev. Peter Williams, of Carmarthen preach. His preaching made a deep impression upon him. Soon after he joined the Independents at Crugybar, but he did not remain long with them, and he joined the few friends of Methodists at Caio. He was one of the most popular and useful preachers with the Methodists. He experienced great kindness from the Rev. Daniel Rowlands, of Llangethio, and had great cause to be thankful to him for his private advice, as well as public ministry. He attended Rowlands' ministry on the monthly sacrament Sundays, though nearly thirty miles

distant. He was one of the other race of preachers that came forth out of the school of Howell Harris, W. Williams, Peter Williams, Daniel Rowlands and H. Davies, and latterly Jones, of Llangan, and Charles of Bala, and had some share of their spirit and some part of their mantle. He started preaching when about 22 years of age, at Caio. At the opening of a new chapel at Talley, in 1806, when 68 years of age, he preached together with Mr. Jones, Llangan, to an enormous congregation. He married the daughter of Mr. John Jones, Black Lion, Llansawel, and lived at Henllan Farm the rest of his life. The last Sunday he was alive he preached at Llanddeusant and Llansadwrn. He died on the 17th of April, 1808, 67 years old, and was buried at Caio Churchyard. When he joined the church at Caio there were only 18 members in the Society, but before his death there were 200 members.

He laboured here for nearly 45 years, and the blessing of God followed his work. Four years before his death the Rev. William Prytherch was born in the same parish, and followed in his footsteps to carry on the work of the Lord.

David Lloyd, the son of the Rev. William Lloyd, lived at Henllan, after his father. In January, 1830, David Lloyd's wife, Hannah, died. She was a good woman. The Rev. J. Kilsby Jones stated at the time—"That her conversation was an ornament to her profession, a glory to God, and an example to her religious sisters and to all who love the simplicity of the Gospel." The Rev. R. Jones, of Ffaldybrenin (Kilsby Jones' father) preached at the house (Henllan), and the Rev. John Davies, Caio, officiated at the Methodist Chapel on the day of her funeral. She was buried in the Parish Churchyard.

Rev. Richard Davies was born at Bedw-gleision in this parish in 1770. When about 20 years of age he joined the Methodist Church at Cayo. About six years afterwards he commenced preaching, with the approval and help of the Rev. William Lloyd, Henllan. He continued preaching in all the country districts for nearly 20 years. In 1815 he was ordained fully as a minister with the Methodists. He lived the greater part of his life at Llansadwrn. He was a man of prayer and faith. After labouring for over 50 years in the Lord's Vineyard, he died in the year 1847, when 77 years old. At the annual meeting of Anglesey Welsh Calvinistic Methodists, held at Amwlch in 1833, when nearly 20,000 persons were present, we find that the Rev. John Edwards, of Berthyn Gron, Flintshire, and the Rev. Richard Davies, of Cayo, Carmarthenshire, preached in a large field where the meeting was held on the first day. On the following day at the two o'clock meeting we find that the Revs. Daniel Jones, of Llanllechryd, and Richard Davies, of Cayo, preached. It was no doubt the custom then, as at the present day, that good preachers only, as a rule, preach at Association meetings.

Rev. Eliezer Williams, M.A., Vicar of this parish 1784-1820, the son of the Rev. Peter Williams, Carmarthen (author of the "Welsh Commentary on the Bible") was born at Llanefeilog in

1754. He received his early education in the Free Grammar School, Carmarthen. In 1773 he entered Jesus College, Oxford. In August, 1777, he was ordained at Abergwilly to the curacy of Trelech. From here he went to Tetsworth, Oxford. Shortly afterwards he became Master of Wallingford Grammar School. In 1780 he entered as chaplain in H.M.S. "Cambridge." After a few years on sea he relinquished his chaplaincy and became tutor to Lord Galloway's family. In 1784 he was presented to the living of Caio and Llan-sawel. In 1792 he entered upon the duties of evening Lecturer at All Hallows, Lombard Street, London, as well as Chaplain and Private Secretary to Mr. Blankeney. He resided in London till 1799, when he removed to Chapwell, Essex, as Curate and Chaplain of Tilbury Fort. In 1805 he accepted the living of Lampeter. Although Vicar of Caio since 1784, he did not reside there or within a hundred miles of it for 21 years afterwards, when he came to Lampeter in 1805. Here he opened a Grammar School, which the Bishop licensed. This school rose to great eminence, and this circumstance was mainly instrumental in the foundation of the well-known St. David's College in 1823. The establishment of this college has undoubtedly marked the beginning of a new era in the history of Wales. Mr. Williams looked forward with pleasure to the erection of the college, which he was never destined to see, for on the 20th January, 1820, he died, aged 66, and was buried at Lampeter. In the Parish Church there is a tablet placed to his memory. He took an active interest in the first Welsh Newspaper published in 1813, price Sixpence, "Seren Gomer," patronized by the Independents and Baptists. In February, 1814, his paper on "Welsh Orthography," appeared therein. He was a great writer to various Magazines, and also a Bard of no mean order. His English Works with a memoir of his life, was published by his son, Rev. St. George Armstrong Williams, M.A., in 1840.

The Rev. William Davies, M.A., Ph.D., Master of Froodvale Academy, was a native of Llanyrcwys, the adjoining parish. He received his early education from the well-known—Davies, Castell Hywel, where he spent some years. From there he went to the Presbyterian College, Carmarthen. Then he spent about 3 years as a Missionary. In 1835, he came to Froodvale, to instruct the family of David Davies, Esq. Here he established the well-known, and never forgotten Academy, "Athrofa Ffrwd Fâl. During his abode here, he was pastor of Parc-y-Rhos Independent Chapel, about ten miles distant from Froodvale, and about two miles from Lampeter. Here he preached once a month, other Sundays he preached in various other Chapels in the district. After he left Froodvale about 1855, Mr. Jones, of Derlwyn, erected a school for him, between Carmarthen and Lampeter (about 6 miles from Carmarthen), which was known as "Derlwyn College." He did not remain here long. Soon after, he was made Professor of Hebrew in the Presbyterian College, Carmarthen. Here he was the head of the very College in which he had once been a student. He died on the 10th December, 1859.

John Davies, Garthlwyd, the great grandfather of Professor Rhys Davids, the eminent authority on Hinduism, was an inhabitant of this parish. John Davies, or as he was familiarly known, Jac

Garthlwyd, had a large family, and gave two of his sons the best training Wales afforded at the time. The younger son, Samuel, was for many years minister in Rotterdam. He died there, and was buried among the people to whom he had spent his life in ministering. The other son, William, was a minister in a Congregational Church, Swansea. His career, though brief, was a brilliant one. He died, leaving a widow and one son, the son being the Rev. T. W. Davies, of Colchester, ex-chairman of the Congregational Union of England and Wales.

John Davies, of Garthlwyd, was buried at Fald-y-Brenin, in 1841.

David Davies (Glan Cunllo), was born on the 17th April, 1838, at Pant, in the Parish of Llangunllo, Cardiganshire. His parents were Abraham and Ann Davies. He was the eldest of seven children. He gained his first education at Bwlch-y-groes, and Llandysil Schools. Before he was 20 years of age, he was a village Schoolmaster. He kept school at Cayo for some years. In 1863, he went to Llansawel, as Master of the Parish School, where he spent two happy years. In 1865, he went to Llangadock, where he was taken ill, and died on the 17th November, 1867, comparatively a young man, and was buried in the Parish Churchyard. When at Cayo, he married Mary, the daughter of William Williams, Garth. Four children were born; three are still living, Miss M. Davies (Pontypridd), Mr. W. Davies (London), and Rev. D. Cunllo Davies (C.M. Dowlais). He came out very early on the Eisteddfodic Platform, and from recitations advanced to the dignity of writer of englynion and essays. He was a great writer to several Welsh Magazines, and wrote a weekly letter to the "Byd Cymreig." He was a Bard of no mean order, and the articles he wrote are too numerous to mention.

Rev. Evan Jones, of Crugybar, was born in April, 1804, at a place known as the "College," on the banks of the Teify, near Llanybyther. His parents were, John and Elizabeth Jones, who in 1811, removed to Tywilim Farm, near the main road leading from Lampeter to Pumpsaint. They were members of the Esgerdawe Independent Church. When nineteen years of age, Evan commenced to preach. His early education was given him by Daniel Abel, who kept a school at Esgerdawe. From here he went to the well-known "Neuaddlwyd" School, kept by the Revs. D. Maurice and Dr. Phillips, where he spent four years. In March, 1824, he obtained from J. Jordan, Esq., J.P., the necessary certificate to preach, according to an Act made in the 52nd year of King George III. In 1829, he was ordained pastor of Brychgoed, Devynock, Breconshire. In the following year, he married the widow of James Davies, of Ynysau-isaf. In 1835, he removed to Crugybar. In 1837, he undertook the oversight of the Church at Abergorlech. In 1841, he buried his first wife, and three children. Five years afterwards, he married Jane Phillips, at Llandoverly, widow of John Phillips, Cattle Dealer, the daughter of the Rev. D. Rees, Methodist Minister, Llanrystyd. Soon after, he removed to Bryntelych, near Froodvale. His mother died in May 1847, aged 80 years; his father died August, 1853, and both are buried in Ffaldybrenin Churchyard. The Church at Crugybar, was rebuilt for the fourth time, and was opened for public worship in 1837. In 1869, he undertook the

oversight of the Church at Shiloh, Llansawel. In 1868, he removed to the Borthyn Farm, where his second wife died, in 1873, aged 64 years. He spent over 48 years in the ministry, and over 42 years as pastor of the Church at Crugybar. In March, 1878, he died, and was buried at Crugybar. He was then 74 years old. The Revs. J. Ossian Davies (London), T. Johns (Llanelly), J. B. Jones, B.A. (Brecon), Professor Lewis (Bala), T. Davies (Llanelly), Thomas (Bryn, Llanelly), and others, officiated at his funeral, which was very largely attended.

Rev. J. D. Evans, minister of Salem and Bethel Baptist Churches in this parish, was born at Aberystwyth, in 1822. He was baptised in Cardigan, by the Rev. David Rees, in 1839. He commenced preaching at Liverpool, in the church of which the Rev. Daniel Jones was minister. In 1852, he was ordained at Solva. In 1855, he went to Elm Baptist Church, Pendarren. About 1860, he was minister of Ebenezer, Llangyfin. In 1868, he became minister of Salem and Bethel Churches. He was well known in the district as "Evans Cayo." A powerful and popular preacher respected and admired by all who knew him. He visited America twice. He died on Sunday, the 10th July, 1892, at the residence of Rev. J. Gomer Lewis, D.D., Swansea, whose guest he was at the time. He seemed apparently in good health; attended the morning service in Capel Gomer, with the Rev. Dr. Lewis; after dinner he was taken ill, and died about 2.30 p.m. The news of his sudden death created a profound sensation among his numerous friends. He was buried in Bethesda Baptist Churchyard, Swansea, the following Wednesday. He was a bachelor, and had retired from the ministry after nearly 40 years work.

Rev. William Prytherch, was born at Tan-yr-hoel, near Pumpsaint, on the 25th April, 1804. His father, Thomas William Prytherch (also a native of Cayo), was a Tailor. In 1803, he married Miss Jones, who was in service at Dolaucothy, with John Johnes, Esq. His father died when he was 12 months old; and the Dolaucothy family persuaded Mrs. Prytherch to put the child out to be nursed, and return to their service at Dolaucothy. She did so, and spent there about 20 years. William Prytherch was taken care of by Evan Jones, Pistillgwyn bach. He attended the best school in the district at the time, until he was 14 years of age, when he was apprenticed to Daniel Rees, Tailor, Caio. Here he attended the Sunday School. He joined the Methodist Church at Caio, when the Rev. Watcyn Edwards, of Defynog, was preaching there. Soon after this, he and his mother took the Dolaucothy Mill, Pumpsaint, so that they might have a home of their own; but Mrs. Johnes would not let her leave their service; so young William went himself. Here he began life in earnest, reading, and praying every morning after breakfast, and attending the prayer meetings at Ynysau Farm. Two years after, his mother left Dolaucothy, and went to live at the Mill; she was then getting on in years, and could not read, but young William took her in hand, and taught her. Many hours they spent together in going through the Bible. When he was about 21 years old, he commenced preaching. Rev. David Evans, of Conwil Elfed, was present, and heard his first sermon. He married Joyce Evans, daughter of Thomas Evans, Farmer, Penarth, and went to live at Bwllfa, Caio, where their first child, Mary,

was born. Then he went to Llwyn Owen, Cilycwm, where they had five children. Here he was fully ordained as a Minister, in 1834. When living at Bettws, he lost his wife through "Cholera," after 23 years of married life. Seven years afterwards, he married Mrs. Jones, Llandilo yr Ynys Farm, Nantgaredig. Two sons were born, Henry Owen and Samuel E., one a Land Surveyor, and the other a minister with the Methodists. In 1878, he removed to Ferryside, where he married his second wife. The last place he preached at was Aberdulais, near Neath, on 4th March, 1888. He died on the 20th November, 1888, and was buried at Llansaint. Two of his sons are ministers with the Calvinistic Methodists, the Rev. William E. Prytherch, who is the respected pastor of Trinity Church, Park Street Swansea; and the Rev. Samuel E. Prytherch, of Ferryside. It is true Wm. Prytherch repeated the same sermon many times; but so did Whitfield; so did Wesley; and so have most preachers done. It did not interfere with the unction on the part of the minister, and as to the people, they liked to hear an old favourite again, or a sermon about which they had heard much from their friends away. He was a self-made man; no systematic tuition could he ever have received. His intercourse was, probably, mostly with men, and minds inferior to his own. He had to fight his own doubts, and gather strength in the wrestling and the conflict. The foundation of the good man's character was laid in honest simplicity, and real and perfect sincerity. He is a connecting link between Wm. Lloyd (Henlan), Richard Davies (Cayo), ministers of the 18th century, and those of the 19th century. Rev. W. Prytherch was one of the oldest Nonconformist Ministers in the principality at the time of his death; having lived 85 years, 64 of which he had been spent in the ministry. He had been a very prominent figure in the Calvinistic Methodist Connection. He was much beloved, and his popularity was due as much to his personal qualities, as to his ability in the pulpit.

David Edwards, better known as Dio Pen Poenyn, of Cwmcothi, was a pauper, a tall man, over six feet in height, clad in moleskin trousers, that just reached the tops of his clogs, an old overcoat with immense pockets, with an old battered silk hat. With a long stick clutched at the middle, one could not forget the odd figure he cut. He acted as agent for many. Honesty was one of his cardinal virtues. Farmers sent him to the bankers to Lampeter, Llandovery, and Llandilo, and they knew they could trust Dio. On many an occasion, he carried fifty sovereigns to the bank, and though he would have to walk ten miles, he would do so for sixpence. He was of a respectable family, and noble blood ran in his veins.

Twm Sweep, was another of the old characters, but was of a religious turn of mind, and was a great man at prayer. It is astonishing how this untutored soul became so lost in the ecstasies of prayer. He is gone, and no stone marks his resting place; but the parish lost a good sweep, and the country a familiar figure.

Billo Nano, was of a more theological mind. His religion, unlike that of Thomas the recluse, was of a social kind. He was regular in his attendances at all the church meetings

Dio'r Enwyn, was a mild fellow, had very peculiar ways, and was the terror of the children. He earned his nickname "Dio'r Enwyn," through his fondness for buttermilk. He used to act as messenger and carrier to different places for the country folks.

Roger Penderyn, was another of these old characters. The children were more afraid of Roger than Dio. Older boys liked to tease him.

John Harries, Pantcoy, Cwrtycadno, better known as "Doctor Harries," Cwrtycadno. According to a gravestone in Caio Churchyard. He was the son of Henry Jones, Pantcoy, who died August 6th, 1805, aged 66 years. This gravestone also records that his son, John Harries (Pantcoy), Surgeon, died May 11th, 1839, aged 54 years. He left no will, but letters of Administration of his Effects was taken out in 1841, at Carmarthen Probate Office. He was an Astrologer, and a Wizard, and these qualifications he made great use of in dispensing medicine to a large practice. He was very popular in his day. The sick and sorrowful came to enquire of his oracles from all parts of Wales, and from the testimony of the oldest people in the district, he was eminently successful in his cures. Lunatics were brought to him from parts of Pembrokeshire and Radnorshire, and he had a wonderful power over them. The course of treatment would include what he would term the water treatment, the herbs treatment, and the bleeding treatment. One of his chief methods was, he would take the afflicted to the brink of the river, and fire an old Flint revolver; this would frighten his patient to such a degree, that he would fall into the pool. He assumed the power of charming away pain, and was so successful, that people believed thoroughly that he was in league with the evil one. His fame had spread abroad, and Dr. Harries was a very familiar name through the length and breadth of the land. Patients went to him from all parts, some would tramp, and others on horseback over 40 miles to see the "Doctor." The following is a copy of one of his Printed bills:—

.....182..

Pant-teg.

Mr.....

To John Harries.

To Medicine and Medical attendance as per account rendered £ ; ;

Sir,

Unless the above amount is paid to me, on or before the..... day of.....next, adverse means will be resorted to, for the recovery.

Your Humble Servant,

.....

Hundreds of tales are told of him, and are believed zealously to the present day. Often have we heard an old character named Nanny

(who really believed Doctor Harries could tell events, &c), sing a song about the Doctor.

Awn yn alarus
At Doctor Harries
Am ei fod yn hysbys,
I 'mofyn hanes hon ;
Dywedai ei fod yn gorwedd
Gerllaw maes yr on ;
Mae ceu-bren mawr o weny
Yn tyfu bwys y lle,
A nant yn rhedeg heibio
Lle'i lladdwyd ganddo ef.

It originated from the fact or rumour that a young girl in the district was lost, and could not be found high or low ; so the friends at last went to Cwrtycadno and consulted Doctor Harries. He informed them that she had been murdered by her sweetheart, and that he had hid the body. Her body was hid in the earth, under the shades of a tree, in the hollow of which they would find a Bee's nest. The tree stood alone near a brook. The searching party at last came across the spot indicated by Harries, and here they found the body buried. The young man was found, and confessed the crime. The authorities of the law became aware of these facts. Harries was brought before the Magistrates at Llandovery, when Lloyd, Glansevin, and Gwyn, Glan-bran, sat on the Bench. Harries was charged with knowing and abetting of murder, otherwise he could not have known she was murdered, and where she was buried. He was however discharged. He told the Magistrates that if they would tell him the hour they were born, he could tell them the hour they would cease to exist.

Another tale relates to a married woman who lost her wedding ring. So one day she walked 15 miles up to Cwrtycadno to see the Doctor, in order to consult him as to the missing ring. As soon as she went into the house, the Doctor told her she was a married woman, and that she had come to see him respecting a wedding ring lost. He then told her that the ring was with some relation of hers, and that the ring would be returned in the course of a few days. She went home satisfied. The ring was taken away by her son, who returned it a few days afterwards. When he returned it to her, he said he could now die in peace, as he had returned her the ring. Two days afterwards the son died.

Another tale is, that the Doctor always said that he would not die a natural death, as his planet showed him this distinctly. So that after dinner on the day his planet became due to be fulfilled, in order as he said to cross his planet, he went to bed, so that no harm should befall him. However, he was awakened from his slumberings, by someone crying that the house was on fire. This soon roused him, down he came to assist to put out the fire. He went up a ladder, which leaned against the roof, in order to throw water on, when the ladder slipped, and down he went and was killed. So after all he failed to cross his planet. Another tale is, that the bearers who carried his body to the Churchyard at Caio, on the day of his burial, when nearing the Church, felt the

weight of the bier with the body get very light in weight, and that the reason was, that the Evil One then took possession of his body, having previously taken possession of his soul at the time of his death.

It is certain that the Doctor was an educated man. His library consisted of many volumes, Greek, Latin, French, and books with hieroglyphics and tables some tied with string, others clasped with brass. One book in particular, was chained and padlocked. This was the book people were most afraid of, and talked about most.

Henry Harries, son of the above, born at Pantcoy, was a surgeon, who practised the black arts, and was quite as successful as his well-known father. When a student, at Mr. George Cowings Birds' Commercial Academy, Caio, his father, John Harries, presented him with a book, the work of Alexander Pope (published 1777), on the fly leaf of which are found the following words in his father's handwriting:—"1832, Henry Harries's, presented by his father, John Harries, Pantcoy, when a student at Mr. G. C. Birds' Commercial Academy, Caio, June 30th."

Henry Harries had a pale face, very dark hair, hanging down in ringlets over his narrow shoulders; grey eyes, and a very high, narrow forehead. He was a kind hearted fellow. His health was very delicate, owing to a weak chest. He was a good Latin and English scholar. Young Henry was apprenticed to the celebrated "Raphael," the astrologer, of London, where he remained for several years. His sister was also clever in the "art." John his brother also dabbled in it, but never shone. In 1843, Henry Harries had a Bidding, as was the custom. The following is a copy of the Bidding letter:—

Carmarthenshire, March 6th, 1843

Having lately entered the matrimonial state, we are encouraged by our friends to make a Bidding, on Thursday and Friday, the 23rd and 24th days of March instant, at our house, called Aberdare, in the Parish of Caio; when, and where the favour of your good and agreeable company is humbly solicited. Whatever donation you may be pleased to bestow on us then, will be thankfully received, warmly acknowledged, and most cheerfully repaid whenever called upon on a similar occasion.

By Your most Obedient and Humble Servants,

HENRY HARRIES.
HANNAH HARRIES.

Here follows the names of both parents and relations whose "pwyths" were to be repaid to the above pair. Henry was a believer in advertising, so he distributed a card of which the following is a copy:—

"Nativities Calculated."

In which are given the general transactions of the Native through life, viz:—Description (without seeing the person), temper, disposition, fortunate, or unfortunate in their general pursuits: honour, riches,

journeys, and voyages, (success therein, and what places best to travel to, or reside in) ; friends, and enemies, trade, or profession best to follow ; whether fortunate in speculations, viz :—Lottery, dealing in Foreign Markets, &c., &c., &c. Of marriage, if to marry,—The description, temper, and disposition of the person, from whence, rich or poor, happy or unhappy in marriage, &c., &c. Of Children, whether fortunate or not, &c., &c., deduced from the influence of the Sun and Moon, with the Planetary Orbs at the time of birth. Also, judgment and general issue in sickness and diseases, &c.

By Henry Harries.

All letters addressed to him, or his father, Mr. John Harries, Cwrtycadno, must be post paid, or will not be received.

By the above one has a full description what Henry Harries was prepared to tell you, if you consulted him ; and hundreds went to him, some probably out of curiosity, others fully believed he could foretell events. A person told us quite recently, that she fully believed he could foretell things, for she went to see him, walked ten miles, when a young young woman. He told her before she had time to tell her errand, that she had a birth mark on her chest, and many more particulars about her than she wanted to know. She was quite satisfied with her visit, and what he said has come true. A man named Thomas, a wheelwright at Garddlas, Llansawel, in the depth of winter, lost his wife one night. The neighbours searched high and low for her, but failed to find her, so the late Mr. E. Davies, of Penbailly (died in 1896), went up to see the Doctor at Cwrtycadno, in order that he might tell him as to where the lost woman might be found. The whole village were waiting for Mr. Davies' return. When he returned, he gave the description given him by the " Doctor " as to where the body of the woman might be found. So about half a dozen went straight up to Baileytew Bank, and there in a bog, in the same position as described by Harries, she was found cold and stiff, having been dead several days. Two stones were placed there as a mark, where her body was found, they are there to this day. There are many other tales about the wonders this man did during his life ; those given will be no doubt sufficient. He died young, and was buried at Caio Churchyard. A gravestone marks the spot where his body lies. Mr. David Owen (Brutus), Llandovery, in his works " Bautusiana," published in 1840, condemns Mr. Henry Harries for his fortune-telling, in a very able manner.

" The first day of winter,
Severe is the weather,
Unlike the first summer,
None but God can foresee what is to come."

Druidical " Warrior Song."

Witchcraft.—The savage is, however, almost universally a believer in witchcraft. The old people in this parish had the most curious fancies about pictures, and a very general dislike to have their photographs taken. Doctor Harries knew this well, and no doubt he was able to play on their ignorance and superstition, slight traces of which remain in this parish, even to this day.

The Rev. Timothy Richard, of China, like many other devoted Missionaries, is a native of Wales, having been born in this parish, near Faldybrinin, in October, 1845. In early life, at the age of 13, he publicly professed his love for the Saviour. His baptism took place in the open river (Twrch), in May, 1859, by the Rev. John Davies, late of Aberayron, now of Llandilo, who was the pastor of Salem Baptist Church at the time. He was the first baptised that day, out of 52. Until he left home for school, he rendered such help as his youthful years would permit, on his father's farm. At 18, he took charge of an endowed school at Cynwil Elfed. Two years later, he entered the Baptist College, Haverfordwest. He commenced preaching in May, 1864. He desired to be a Missionary. This desire strengthened with his student life, and in 1869 the Baptist Missionary Society accepted his offer of service. He was one of the first two missionaries sent out by the Society to China. The headquarters were at Chefoo, one of the Treaty ports in Shantung. Four months after the young Missionary's arrival, he heard of the terrible massacre in Tietsin; a few later his colleague, Mr. Loughton died, and he was left alone. After studying the language for some 18 months, Mr. Richard made his first journey into the interior, in company with Mr. Lilley. Before their return they had succeeded in distributing thousands of pamphlets and books. From Chefoo in 1874, he settled in Tsing-Chu-Fu, a central city of 30,000 inhabitants, the only foreigner resident in the place. In 1876-9, terrible famines occurred in Northern China. Mr. Richard, and Mr. Jones, who arrived at the close of the former year, unselfishly and unremittingly laboured to relieve the perishing victims. "Li Timotai," Mr. Richard's Chinese name, wrote the British Consul to Lord Salisbury in his official report. "Li Timotai is known far and wide among all classes of natives; standing out so conspicuously, that he must be regarded as the chief of the distributors. By his great tact and power of organisation he has been a powerful agent in bringing the relief to a successful termination." It is said no less than 20 millions of people died. Of the £50,000 raised for relief, no less than two-thirds passed through the hands of Missionaries. In time, Mr. Richard moved to Tai-Yuen-Fu, the capital of the province of Shansi. Much time was spent in literary pursuits, and in winning his way into cordial relations with the chief rulers. He was frequently requested to deliver lectures in their presence. At the great examinations, where thousands of students gathered to compete for degrees, he, with his brethren, distributed Christian literature amongst them. Mr. Richard was a constant contributor to "The Chinese Record." An article he wrote, entitled, "How one man may preach to a million," came under the notice of Dr. Murdoch, the Secretary of the Christian Literature of India, who at once felt that the author of such an article was exactly the man to occupy the position in China. Since 1891, Mr. Richard undertook the secretarial duties of the society for the diffusion of Christian and General Knowledge among the Chinese. The works he has himself composed, translated, or edited are overwhelmingly numerous. One of the most important of his translations is that of Mackenzie's "History of Christian Civilisation of the Nineteenth Century," consisting of 8 volumes. During a sojourn in the city of Tientsin, Mr. Richard edited a Chinese daily newspaper. When Mr. Richard was in Peking, a son of the Japanese Minister (Shioda), and one of

the Secretaries of Legation (Amano), were converted to Christianity, and were baptised by Mr. Richard. In 1897, after 28 years' absence, he visited the home land. Mr. Richard married Miss Mary Martin, who was born in Edinburgh, who went out to China in 1876, by the United Presbyterian Mission. She has encouraged and aided him in his work; she, too, has herself lead in movements to bless the women and children of China. The welfare of China burdens their hearts. Mr. Richard profoundly believes in the many high qualities of the Chinese race. He loses no opportunity to show how helpful to such reform are the principles and precepts of the Christian faith. We hope both may long be spared to spend and be spent for China. In a recent issue of the "British Weekly," the following appeared:—The worst massacres of Europeans, which took place during the Boxer outbreak of 1900, occurred in the city of Tai-Yneu, in the province of Shansi; many missionary societies concerned having refused to claim money compensation. The Chinese Government has voluntarily set aside half a million taels to find a University in Tai-Yuen, and the Rev. Timothy Richard having been asked to administer the fund, and take entire responsibility for the development of the University during ten years.

A well deserved honour has lately been conferred on the Rev. Timothy Richard. The degree of Doctor of Letters of Brown University, Providence, Rhode Island, U.S.A., has been conferred on him, in recognition of the signal service he has rendered to the cause of progress. It is a curious fact that the founder of the state of Rhode Island, Mr. Roger Williams and Mr. Richard, are both from this parish. "The Contemporary Review" for January, 1903, contains an interesting article by Rev. Timothy Richard, on "The New Education in China."

Dolaucothi means "Meadows on the banks of the Cothi," others state that Dolaucothy means, Dolau—Meadows; Coeth (coethi), vehement (rushing) ardent, brisk, pure-gwy-water. "Meadows of the pure rushing stream." In 1644, Howell Gwynne, Glanbrane, High Sheriff of the County of Brecon, spelt it—'Dole-Koythey'; then in 1727, it is spelt Dolecothy. It is now at times spelt Dolaucothy, but the



family always spell it Dolaucothy. Dolaucothy is a pleasant mansion finely situated on the banks of the river Cothi, from which it takes its name. It is near Pumpsaint, and is just at the beginning of the beautiful valley of Cwm Cothi. It is now the country residence of Lieut. General Sir James Hills-Johnes, V.C., G.C.B.; Lady Hills-Johnes, and Mrs. Johnes. Dolaucothy is famed amongst antiquarians, as being the place where many interesting relics of the past are kept.

In 1855, the Cambrian Archæological Association visited Dolaucothy and the surrounding district. The Earl of Cawdor proposed a vote of thanks to John Johnes, Esq., for the great kindness with which he pointed out to the members of the association, and others, the various remarkable relics of antiquity at, and around Dolaucothy and Gogofau; and for the munificent hospitality with which he welcomed the very numerous party which had visited that morning.

Pedigree of Johnes, of Dolaucothy.—This ancient family descended in a direct male line from Cumbro—British hero *Urien Reged*, who is stated to have been 5th in descent from Coel Godeborg, Monarch of Britain. *Urien Rheged*, a celebrated warrior who lived in the latter part of the 5th century. He found refuge in Wales, where he undertook to expel the Gwyndelians, or Irish Scots, who had for some time established themselves in many parts of South Wales. In reward for his services, which were successful in expelling the invaders, he obtained the sovereignty of the district of Rheged, between the rivers Tawe and Towy. *Urien Rheged* was the patron of the Bards, Llywarch Hên and Taliesin, and his heroic deeds have been celebrated by them in some of the noblest effusions of the Welsh muse. *Urien* was prince of Reged, now Dumbartonshire; *Goden*, now Cadyow, or the middle ward of Lanarkshire; and the district of Lennox, now in Dumbartonshire, in the lifetime of Arthur who was slain in the battle of Camlan, 537, where also his opponent, *Urien's* nephew, *Medrant ap Llew*, perished. *Urien* eventually, with his sons and followers, migrated to South Wales, he became Lord of Kidwelly, Carnownllwn, Iskennin, &c., and by his wife, Margaret la Faye, daughter of Gwrlais, Prince of Cornwall, and uterine sister of King Arthur was ancestor of

Sir Elydyr Ddu, Knight of the Holy Sepulchre *temp* Richard I, whose grandson, *Gryffydd ap Nicholas*, ap Philip, ap *Sir Elydyr Ddu*, was a great patron of the bardic literature of his day and country, as have ever been his successors; and by his first wife, *Mably*, daughter of *Maredudd ap Henry Dwn*, or *Donn* of Kidwelly, had with other children an heir

Thomas ap Gryffydd, who by his first wife, *Elinor* (or *Elizabeth*, according to the *Dale Castle M.S.*) daughter and heir *Sir John Griffith*, of *Llansadwrn* and *Abermarlais*, had with others, *Sir Rhys ap Thomas*, K.G., ancestor of *Rice of Newton* or *Dynevor*, now *Lord Dynevor*; and by his second wife, *Elizabeth*, daughter of *Francis* or *James*, second son of *Philip Duke of Burgundy*, by dispensation from the Pope of Rome, his first wife being alive. Killed in a duel, and buried at *Bardsey Island*.

John ap Thomas, of *Abermarlais*, who married *Elizabeth*, daughter of *Thomas Vaughan*, of *Bredwardine*, by *Elinor*, daughter of *Robert*, *Lord Whitney*, and had a son,

Sir Thomas Johnes, Knight of *Abermarlais* and *Haroldston*, in *Pembrokeshire*. First Knight of the Shire for that County, and Sheriff of *Carmarthenshire* and *Cardiganshire* in 1541-1544 respectively.

He married Mary, daughter and heir of Hon. Sir James Berkeley, second son of Maurice, 8th Lord Berkeley, and widow of Sir Thomas Perrott, of Haroldston, and by her had four sons and three daughters,

Sir Henry, from whom Johnes, of Abermarlais, Bart.,

Richard, of Cwmgwilly, extinct in the male line,

Samuel,

James, of whom presently

James Johnes, of Llanbadarnvawr, the 4th son, Sheriff of Cardiganshire, 1586; married Annie, daughter and heir of John Thomas Harry, Cryngae and Dolaucothy, and widow of James Lewis, of Llanbadarnvawr. He left a daughter and son,

Thomas Johnes, of Llanbadarnvawr and Dolaucothy, Sheriff of Cardiganshire, 1618, whose 1st wife Elizabeth, daughter of Watkin Thomas, of Llwynyrewarth, d.s.p., but by his 2nd wife, Mary, daughter of James Lewis David, of Abernantfychan (she married secondly, whose 2nd wife she was). Rowland Pugh, of Mathafarn, he was father of a son and heir,

James Johnes, of Dolaucothy, Sheriff of Carmarthenshire, 1667, and Cardigan, 1670, who married first, Mary, daughter of the said Rowland Pugh, of Mathafarn, by his first wife, Elizabeth, daughter of Sir Richard Pryse, of Gogerddan; and secondly, her first cousin, Mary, daughter of Sir John Pryse, of Gogerddan. By his first wife, he was father of

Thomas Johnes, of Dolaucothy, Sheriff of Cardigan, 1673, who married Elizabeth, daughter and heir of Thomas Lloyd, of Llanfair-clydogen, by whom he had a third son and two daughters,

I. **Thomas**, of Llanfair-clydogen, Sheriff of Cardiganshire, 1705; married Anne, daughter of David Lloyd, of Crynfryn, and had two daughters, and a son,

Thomas Johnes, M.P. for Cardiganshire, 1713 to 1722. He married first, Jane, daughter and heir of William Herbert, of Hafodychtryd; and secondly, Blanche, daughter of David Van, of Llanwern, but dying S.P., 1733, left his estate to his cousin, Thomas Johnes, of Dolaucothy.

II. **James Johnes**, of Dolaucothy, married Cornelia, daughter of William Lloyd, of Llanllwr, whose son, Thomas, inherited his cousin's estates,

Thomas Johnes, of Dolaucothy and Penybont; married 1719, Mary Anne, daughter and co-heir of Jeremiah Powell, of Cwmell, Radnorshire, and had four daughters. Died 1749.

I. **Thomas Johnes**, of Llanfair-clydogen, and Croft Castle, Herefordshire, M.P. for Radnorshire; married Elizabeth, daughter and heir of Richard Knight, of Croft, and had two daughters. Died 1780.

I. **Thomas Johnes**, of Hafodychtryd, M.P. 1774, and Lord Lieutenant for Cardiganshire. He married, first, Mary Burgh, of Monmouthshire; and second, his cousin, Jane, daughter of John

Johnes, of Dolaucothy, but D.S.P., 13th April, 1816, aged 67. His only daughter, Maria Anne, having predeceased him (unm.)

II. **Samuel Johnes**, of Henley Hall, Salop, in Holy Orders, fellow of All Souls, and Rector of Welwyn, Hertfordshire. He took the surname Knight, and his only child, Louisa Elizabeth Anne, married Sir John Villiers Shelly, Bart.

II. **John Johnes** (the second son), of Dolaucothy, married Jane, daughter of Hector Rees, of Kilymaen-llwyd, and had four daughters, a son and heir (died 1781),

John Johnes, born 1768, who married in 1797, Elizabeth, daughter and heir of John Bowen, of Maesllanwrthwl, and had issue (he died 12th Sept., 1815),

1. **John** his heir was born 6th February, 1800.
2. **Elizabeth**, married William Bonville, of Bryntowy, and had issue,
3. **Jane**, married Capt. James Beck, H.E.I.C.S., and had issue,
4. **Mary Ann**, married Jeremiah Walter Lloyd, of Pentraeth, and had issue,
5. **Charlotte**, died, unmarried, 1136.
6. **Catherine**, died an infant.

John Johnes, Esq., Dolaucothy, J.P., and D.L., Barrister-at-Law, Recorder of Carmarthen. Chairman of the Quarter Sessions of the County. Born February 6th, 1800. Married October, 8th, 1822, Elizabeth, only daughter of the Rev. John Edwardes, of Gileston Manor, Glamorganshire (a younger branch of the family of Edwardes, of Rhyd-y-gors, Carmarthenshire), she died 25th June, 1848. John Johnes died August 19th, 1876, had two daughters,

1. Charlotte Anne Maria, married Charles Caesar Cookman, Esq., eldest son of Edward Rogers Cookman, Esq., Monart House, County of Wexford; he died June 4th, 1859, S.P. She resumed the name of Johnes under her father's will, in 1876.
2. Elizabeth, married in 1882, to Lt. Gen. Sir James Hills, V.C., G. C.B., second son of James Hills, of Neechindipure, Bengal, India, and assumed by Royal licence on September 7th, 1883, the additional surname and arms of Johnes.

The above pedigrees are entered and officially recorded in the Royal College of Arms in the year 1599 (1-9.37), in the reign of Queen Elizabeth; also they are given by "Burke," and "Nicholas." The Johnes' pedigree was officially recorded in the Royal College of Arms, from the 16th century up to 1883, when Sir James Hills took the name and Arms of Johnes, in accordance with the will (dated 17th October, 1870), of the late John Johnes, Esq., of Dolaucothy.

Whatever was the amount of loyalty displayed, or the sacrifices endured by the Carmarthenshire families in supporting the cause of King Charles I, only one of them seems to have received the honour of Knighthood from Charles II. The Johnes of Dolaucothy, who fought

for his king at St. Fagan's, does not appear to have had any reward, beyond that of consciousness of having done his duty towards his sovereign.

Arms.—Quarterly, 1st and 4th **JOHNES**, arg.; a chevron between three Ravens, sa, a border enquailed, qu, bezantee, in the centre chief point a cross-crosslet of the third for difference, 2 and 3 **HILLS**, arg.: a cross coupé between four escutcheons, az, each charged with a crescent of the field, on a chief embattled of the second two swords in saltire p.p.r., hilts and pomels or.

Crest. Johnes on two halberts saltire-wise, qu, headed or, a raven sa, charged on the breast with a cross-crosslet gold for difference; **HILLS**: * 2. a horse courant arg. guttee de sang, holding in the mouth the other part of the spear, also proper.

Mottoes: Johnes Deus pasut corvos.

„ Hills In Coelo confidemus.

God feedeth the Ravens,
In Heaven I trust.

John Johnes, M.A., of Dolaucothy.—Born at Dolaucothy, on the 6th February, 1800. Mr. Johnes received his early education at Lampeter and Carmarthen Grammar Schools; and subsequently spent a few years under the private tuition of the Rev. Israel Lewis, in Somersetshire. At seventeen, he went to the University of Oxford, where he became a member of Brasenose College, and graduated B.A. in 1826, and M.A. in 1829. Before taking his degree, he married, in 1822, Elizabeth, daughter of the Rev. John Edwardes, of Gileston Manor, Glamorganshire, called to the Bar at the Inner Temple in 1831. He practised on the South Wales Circuit until the passing of the Tithe Commutation Act, when he was appointed one of the Assistant Commissioners under the Act. Subsequently, he was placed on the Admiralty, Copyhold, Enclosure, and Lunacy Commissions, though it is believed that his appointment to a County Court Judgeship prevented his acting on the first two of these Commissions. He was appointed Judge of the County Court for this district, in 1847, which office he discharged until 1861. He was a magistrate for the counties of Carmarthen, Pembroke, Cardigan, and Glamorgan. On the retirement of Mr. Pugh in 1853, he was appointed Chairman of the Quarter Sessions for the county, a position which he filled with the highest honour until 1872. He was Recorder of the borough of Carmarthen from 1851 to 1872, and Deputy Lieutenant of the county of Carmarthen. In 1857, he was appointed Provincial Grand Master (in Masonry) for the Western Division of South Wales. He was first Chairman of the County Roads Board, which was established after the South Wales Roads' Act, 1844; Chairman of the Petty Sessions for the division of

* 1. On a mount Vert, in front of the shaft of a broken tilting spear erect p.p.r.

the hundred of Caio; first Chairman of the Caio School Board. No one would suspect that the calm and impassible judge, who sat unmoved through intricate cases, was naturally quick tempered, and as sensitive as his brother Celts, but he subdued the impetuosity of his nature, and never lost his temper on the bench. As might be expected, too, he had the courage of his convictions. Whatever others might think, he stood firmly to the opinions he had formed.

As judge, chairman, and magistrate, he was best known, but when he took part in a political or literary meeting, the unrestrained fervour of his nature found expression in language at once beautiful and forcible. The slow and studied words of the judicial bench were exchanged for fluent and impassioned utterance, glowing with pathos and humour. This was particularly the case when he spoke in Welsh, his native tongue, a language of which he was justly proud. He was an earnest politician, and more than once was named as a fitting Whig candidate for the county and boroughs, though he never offered himself for a seat in Parliament. He was zealous in diffusing education, especially elementary education among the poor. He had no distrust in the policy of educating the poor, and threw himself with energy into various schemes for that purpose. Obeying the same impulse, he supported the Eisteddfod as a means of education, and always seemed pleased to take part in its meetings. At the same time, he was interested in the Eisteddfod as an ancient institution of the country, which still fosters native talent, and preserves the Welsh language. He was an enthusiastic Welshman, greatly interested in literature. The manner of his private life, especially after his retirement from public duties, were for the most part devoted to the closer study of those branches of knowledge, and science, and art, which had always a charm for him. He was surrounded by everything which bespoke a philosophic and a cultured mind. Living as he did close by the site of an old Roman Station, he diligently collected all the ancient remains found there, and was chiefly instrumental in finally deciding the manner in which the Ogofau, or ancient British and Roman Caves in the hill side, had been worked. Some of the most valuable of the Roman gold ornaments from Dolaucothly, are now in the British Museum; and he was always pleased to show to antiquaries the larger collection of these remains which he had retained in his own hands. Agriculture also in all its branches had for him a wide interest, especially in so far as it bore upon the soil and climate of his own neighbourhood; and every effort to improve it, and to render the land more productive, found in him a warm supporter.

His life was one of continued quiet usefulness after he had withdrawn from his public duties, and he carried with him into his retirement, the respect and esteem of all who knew him. No man was ever more deservedly honoured.

Rebecca.—During the great Rebecca Movement in South Wales, he published a pamphlet, 8 pp., “An Address to the inhabitants of Conwil Gaio and the adjacent Parishes, 1843,” in which he appeals to them to prevent by all their influence and persuasion any attempt to redress such opposed grievances by force. “The ostensible cause of the riotous proceedings which have taken place in the County, seems to

have been the exaction of toll at the various gates placed on the turnpike roads. I am fully aware that there is an apparent hardship in calling on those who pay turnpike tolls to aid in the repair of the turnpike roads. I entrust you, as you would wish to preserve unsullied the character of our common country for honesty and justice, not to be induced by any persuasion, or threat to join the illegal meetings of those misguided men."

The Rebecca Movement in the adjoining parish (Llansawel) was in full swing at this time when several gates were destroyed. It was a wrong movement towards a right end which soon came about afterwards.

Assassination.—If Mr. Johnes had died a natural death in ripe old age, the Principality with which he had been closely connected during the whole of his life would have mourned with very deep sorrow the departure of one of its most prominent and valued public men. But the horrible circumstances under which he met with his death on Saturday, the 19th August, by the hands of a cowardly murderer (a native of Ireland) in his own household, are altogether so distressing, and so dreadful, that the entire district has not for centuries been so painfully moved. After finding a home at Dolaucothy for seventeen years, Henry Tremble in consequence of the refusal to put him into occupation of a public-house, deliberately assassinated Mr. Johnes, and attempted to murder Mrs. Cookman his daughter. Miss Johnes escaped a similar fate through her absence from home. The feelings of the country may be best depicted by the affecting incident which took place at the Wrexham (National) Eisteddfod on the 22nd of August, under the presidency of the Bishop of St. Asaph, in consequence of the announcement of the Rev. Canon Griffiths, of Neath, of the sudden and appalling death of the beloved and revered Johnes, of Dolaucothy, when the Bishop and the whole assembly of 8,000 people stood up and simultaneously uncovered in solemn silence, a scene never to be forgotten in the annals of Wales.

On the 26th August his remains were interred in the family vault at Caio Church, when the Revs. Canon Phillips, subsequently Dean of St. David's, and Charles Chidlow, Vicar, officiated. Most of the principal families were represented either personally or otherwise. The Caio Friendly Society and an enormous number of the general public from far and near attended to show their respect to the deceased and the family at Dolaucothy. The chief mourners were Miss Johnes, (Mrs. Cookman who was dangerously wounded and her recovery doubtful at the time, could not attend), Lady Llanover, Mr. Walter Lloyd, Rev. Mr. Edwardes, Mr. W. Cookman, Mr. Herbert Lloyd, and Mr. William Bonville. The remains were borne from the Church to the family vault, situate at the N.E. of the church-yard. At the entrance to the vault Miss Jones placed tenderly and gently upon the coffin letters wreathed into imperishable *immortelles*:—"Mewn Cof Anwyl." The large assemblage left the churchyard knowing and feeling that a good man had gone from their midst—whose life had been a daily blessing, and whose death had culminated in a great and a heart-breaking sorrow.

The following elegy was composed by "Carl Morganwg" on the words "Mewn Cof Anwyl" (In Loving Memory), respectfully inscribed to Miss Johnes :—

"Mewn cof anwyl"

So sings the lorn and lonely nightingale,
Sighing in sombre thicket all day long,
Weaving its throbbing heartstrings into song
For absent mate, with sorrowing unavail,
And every warble seems to say—"Alone!"
While every pause brings musical reply:
Sad Philomel! each sweet responsive sigh
Is but the dreamy echo of its own.

"Mewn cof anwyl"

So sings the west wind through the darkling eve,
In spirit wanderings up and down the wold,
Each mournful sorrows at its heart untold,
Sighing in secret—as the angels grieve,
"Bring back my love!" sobs the bereaved wind;
And sleeping flow'rets waken at the sound,
Shedding their dewy tears upon the ground:
"She seeks," they whisper, "who shall never find!"

"Mewn cof anwyl"

So sings all night the never-resting sea;
And stars look down with tender, loving eyes;
The air is filled with saddening memories
Of what was once—but ne'er again may be.
"Here lie the lost!" the ocean seems to moan;
"I yearn to clasp them to my throbbing heart
In fond embrace; The lost, myself a part;
So near—so near—and yet I mourn alone!"

"Mewn cof anwyl"

As roses, crusht and dead, in silence leave
Their precious heritage of perfume rare,
So the good name our dear departed bear
Reflects in cheering light on those who grieve;
And memory, brooding o'er the love thus left,
In tender fancy crowns the dream with tears,
Till, as the hue that on bright rain appears,
Peace comes to comfort lonely hearts bereft.

One of the most interesting books with special reference to the inhabitants of Caio is the "Letters of Connop Thirlwall, Bishop of St. David's," edited by Rev. A. P. Stanley, D.D., Dean of Westminster, and dedicated

"To the beloved memory of a widely Honoured, Deeply Lamented Father to a most Dear Sister,

THESE LETTERS

written by their friend so much for their interest as for Hers to whom they were addressed, are dedicated in the Bonds of Affection which united and unites them all."

The Letters published were selected from a correspondence of ten years, 1864-1874, with Lady Hills-Johnes and Bishop Thirlwall. They disclose the kindly, genial heart of the Bishop, they show the tender regard for the sufferings of those with whom he was brought into contact, they are full of the keen appreciation which he felt for all the varying beauty of the natural seasons, and the immense range of his acquaintance with the lighter as well as the graver forms of literature; the enthusiastic delight which he, as well as Lady Hills-Johnes, Mrs. Johnes and the late John Johnes took in the language and traditions of the Welsh diocese and country. Connop Thirlwall, scholar, historian, theologian, Bishop of St. David's for 34 years, died 27th July, 1875, and was buried in Westminster Abbey.

Lieut. General Sir James Hills-Johnes, V.C., G.C.B., of Dolaucothy.—Sir James was born in India on the 20th August, 1833. He is the second son of Mr. James Hills, of Neechindipur, Bengal, India, who descended in the female line from the Kers, of Littledean, Nenthorn, and Ceford. Sir James's father was the son of Mr. Archibald Hills (his wife being Elizabeth Scott) and married on 6th June, 1831, Charlotte Mary, daughter of Dr. John Angelo Savi, of Moisingunge, India, and maternal grand-daughter of General Corderau, commanding the French forces at Pondicherry.

Sir James began his school life as a boy under Archdeacon Williams, the Head of Edinburgh Academy, and afterwards Headmaster of the Llandovery College, of which Sir James is treasurer and one of the trustees, and he cherishes affectionate recollections of his first tutor. Young Hills, as he was then known, then went to the Military College at Edinburgh, the Edinburgh University College, and subsequently to Addiscombe.

Lord Roberts and he were youths together, a life-long friendship beginning when they were cadets at Addiscombe. Lord Roberts joined the Bengal Artillery in 1851, and Sir James, who is just 11 months Lord Roberts' junior, joined the same corps in 1853, so that nearly half a century ago these friends were subalterns in the same corps in India. Both experienced the dangers and perils of the Indian Mutiny. Both were present at the siege of Delhi; both took part in the operations at the relief of Lucknow; both were dangerously wounded at the siege of Delhi; both made speedy recoveries; and both, before the Mutiny ended, received the Victoria Cross. A decade later both took part in the Abyssinian campaign. They served together in the Kabul and other campaigns, and both, in 1881, received the thanks of both Houses of Parliament.

PARTICULARS of the Gallant Conduct of Lieut. James Hills, R.A., at the Siege of Delhi, on the 9th July, 1857, written by Colonel Mallerson, C.S.I., the Historian of the Indian Mutiny.

"Early on the morning of the 9th July, the rebels had resolved to make a grand attack on the English camp. Some information as to their intention had reached General Reed, but he and his staff were ignorant as to the point the rebels would select for their assault. The morning dawned wet and foggy; a dense mist clouded the atmosphere, and it rained heavily. But, at 10 o'clock, the officers stationed on an

elevated piece of ground, called the Mound, to the right rear of the British Camp, discerned their approach. There the English had ready for action a battery of three heavy guns, with the usual Infantry picquet. They had posted likewise in front of the Mound a Cavalry picquet, and with it two horse-artillery guns of Tombs' Troop, Bengal Horse Artillery, commanded by Lieutenant James Hills. The extreme point in advance was occupied by a detachment of Loyal Native Cavalry, under the command of a native officer. The rebel advance consisted of the Eighth Irregular Cavalry, which had mutinied a month before at Bareilly, and the uniform of which was precisely similar to that of the Loyal Native Cavalry regiment spoken of. The effect of this similarity of uniform was that the rebels, taken for Loyal Troops, were allowed to pass unchallenged. This error led to the events about to be recorded. The European Cavalry picquet of twenty-seven men, posted just in front of the Mound, on discovering very suddenly that the new arrivals were enemies, and, in the absence of their officer, who had gone back to the Mound to get further information, was seized with a panic, turned, and fled. Not so the gunners commanded by James Hills. The moment that officer recognised the danger he brought his guns into action. But, before he had time to open fire, the rebel cavalry was upon him. But Hills, cool and self-possessed, promptly delivered a counter-stroke. With the deliberate calculation, so invaluable in war and granted to so few, he recognised, on the instant that, for the safety of the English camp, the one thing was to gain time. He dashed, therefore, at the rebels, cutting right and left with his sword, and checked their advance. In the scrimmage the horse Hills was riding was knocked over, and, whilst he was on the ground, the rebel cavalry, in their endeavour to push forward galloped over him. On recovering his feet Hills picked up his sword, which had been knocked out of his hand by the collision, and engaged three of the rebel troopers who had been left behind by their comrades—two of them mounted, the third on foot. He cut down the two mounted men, and engaged in deadly combat with their companion. For a moment the contest seemed doubtful. Hills had been shaken by his fall, and was encumbered by his cloak. Twice did his pistol miss fire. He made a cut at his opponent's shoulder, but the blow did not take effect, and the trooper, seizing his opportunity, snatched the sword from the hand of the tired Scotchman. Hills then dashed at his enemy, grappled him so as to render it impossible for him to use his weapon, smote him again and again with his clenched fist in the face, but was eventually tripped up by his opponent, who was in the act of cutting at him as he was on the ground, when Tombs, who was running up from his tent, seeing the danger, took aim at the trooper from a distance of thirty paces, and shot him dead. But not even then was the danger over for gallant Hills. It required the sacrifice of a fourth trooper to ensure the safety of the two Englishmen. This was accomplished at a cost to Hills of a sword-cut which clave his skull to the brain.

For the coolness and gallantry which first checked the rebels and thus saved the English camp, James Hills received the Victoria Cross. None of the recipients of that reward for valour ever deserved it more than he. Daring, cool, resolute, collected, possessing a brain which

was never clearer than in the turmoil of battle, James Hills was the type of a real soldier. The wound which Hills received on the 9th of July, 1857, though severe, was fortunately not mortal. He lived to render distinguished service to his country in Abyssinia and in Afghanistan."

The following is a summary of Lieut. General Sir James Hills-Johnes' services:—

1. Received Commission as 2nd Lieutenant Bengal Artillery, 11th June, 1853.

2. Served throughout the Indian Mutiny, 1857-58, as Subaltern, Bengal Horse Artillery, 2nd Troop, 1st Brigade Tombs' Troop; present at the action of the Hindun River, Badlee-Ka-Sera, Nujefglwr, siege and storming of Delhi, 1857; capture of Lucknow, 1858; taking of Bareilly, action of Allygunge and Mohandee, 1858; severely and dangerously wounded, 9th July, 1857; favourably mentioned in despatches; awarded Victoria Cross and Brevet-Majoralty; medal and two clasps.

3. Promoted Lieutenant, 8th Sept, 1857; Captain, 24th November, 1862; Brevet-Major, 19th January, 1864.

4. Served as Aide-de-Camp to Viceroy of India (Lord Canning), from Sept., 1859, till March, 1862, and Assistant Resident Nepal, from April, 1862, till March, 1863.

5. As Captain, rejoined Horse Artillery, April, 1863, B.A.R.H. A. (Major Bunnings's).

6. Appointed Brigade Major, Royal Artillery, Northern Division, Bengal, Sept., 1864, till October, 1869; held appointment five years with a break, whilst serving in Abyssinia.

7. Commanded 8-inch Mortar Battery throughout Abyssinian Campaign, 1867-1868; present at Capture of Magdala; favourably mentioned in despatches, and awarded Brevet Lieutenant-Colonelcy, 15th August, 1868; Medal.

8. Appointed Commandant Peshawar Mountain Battery, October, 1869, and whilst quartered at Kobat commanded the District and Garrison, from February, 1870, till April, 1871.

9. Served in Command of the Peshawar Mountain Battery throughout the Lushai Campaign, 1871-72; favourably mentioned in despatches; awarded C.B. Medal and Clasp.

10. Appointed to the Command of C. Battery, F. Brigade, Royal Horse Artillery, 1st August, 1872.

11. Appointed Officiating Assistant Adjutant-General Lahore Division, Bengal, July, 1875, and brought on the permanent establishment, 19th January, 1875, to August, 1879; on the 12th October, 1878, joined the Kandahar Field Force as Assistant Adjutant-General.

12. Promoted Brevet-Colonel, 14th February, 1876.

13. Served as Assistant Adjutant-General, Kandahar Field Force, throughout first period of Afghan War, 1878-80; favourably mentioned

in Lieutenant-General Sir Donald Stewart's despatches, 24th June, 1879, and 22nd July, 1879.

14. Vacated appointment on promotion to Major-General, August, 1879.

15. Joined Lieutenant-General Sir F. S. Roberts' Column in the Kurram Valley, September, 1876, and accompanied it to Kabul; present at the Battle of Charasiab and occupation of the City of Kabul; held no position in the force during these operations, but assisted the Commissariat Department to obtain supplies; for such service was favourably mentioned by Sir F. S. Roberts, in his first Kabul despatch, 20th November, 1879, London Gazette, 16th January, 1880.

16. Appointed Military Governor, City of Kabul, 13th October, 1879, holding appointment till its abolition, 17th January, 1880, with a break of ten days whilst the troops were confined in the Sherpur Cantonment, 14th to 23rd December, 1879, during which time commanded a section of line of defence; received the thanks of the Viceroy, and favourably mentioned in despatches.

17. From 18th January till 15th May, 1880, was out of official employment, but his services were utilized in committee duties, assessing compensation for losses sustained by Sirdars, &c., at the hands of the Ghazees, in assisting the Commissariat Department to obtain supplies, and in obtaining information for the Commander of the Forces.

18. On 16th May, 1880, appointed and assumed command of the 3rd Division Northern Afghanistan Field Force; remained in command till dissolution of the Division on its return to Peshawar, September, 1880; directed the operations of the Cavalry action at Padkoia Shama Logar Valley, 1st July, 1880; favourably mentioned in despatches; awarded K.C.B., and received vote of thanks of Houses of Parliament, 5th May, 1881. Medal and Clasp. Received Good Service Pension, 15th December, 1881. Promoted Lieutenant-General 26th January, 1886. Retired on Special Pension, 1888. Appointed Honorary-Colonel Carmarthen Artillery, Western Division, Royal Artillery, 1891. Awarded Grand Cross of the Bath, 1893.

In the affairs of the parish and county, is a Justice of the Peace. D.L. for the County he takes an interest; is an Honorary Colonel in the Carmarthen Artillery Militia; a member of the County Council; Hon. Treasurer of the University of Wales; Hon. Treasurer and Trustee of Llandovery College; Chairman of the Caio School Board; an Eisteddfodwr; a real Country gentleman, one that is filled with the aspirations of the Welsh. He is held in high esteem by one and all. When Sir James returned from South Africa in September, 1900, the inhabitants of the surrounding district gave him a right royal welcome home, and presented him with an illuminated address, in front of the mansion, which was read by the Vicar (Rev. Henry Lloyd), when Sir James replied in graceful terms, a day which will be long remembered by the hundreds who were present.

Brunant.—Briwnant, literally, "Broken Brook." During the reign of James I, the place was known and spelt Briw-nant, William Morgan ap Rhudderch occupied one mesuage or tenement, commonly called Tir-y-Briwnant, for which he paid five shillings a year. Brunant is the seat of the Lloyds, is a neat mansion, occupying a pleasant position higher up the Vale than Dolaucothy, on the side of the road leading to Cwrt-y-cadno. The Lloyds have resided here for generations. The present mansion was re-built by the Rev. John Lloyd, in the 18th century.

The family of Lloyd, of Brunant, is derived from the great house of Castell Howel, in Cardiganshire, which had its origin in the famous chieftain Cadifor ab Dinawel.

Richard Lloyd, the second son of Evan Lloyd, of All-yr-odin, succeeded about the 17th century to his mother's property in Caio. She was the sole heiress of Richard Lewis, Esq., a large land proprietor in the parish, and originally they were settled at Brynbrân. The Brunant estate gradually increased, and became very much more extensive than at present; large portions of it having latterly been distributed among the children of various generations.

George Lloyd, Esq., grandfather of the present representative, was a J.P. and D.L. for the county, and was High Sheriff for the county in 1817.

Captain George David William Bowen Lloyd, of the Royal Welsh Fusiliers, the present owner is the only son of Charles Lloyd, Esq., and his mother is the daughter of the Rev. W. W. Webb-Bowen, of Camrose, a distinguished Pembrokeshire family. He was educated at Cambridge, Peterhouse College, and Sandhurst, and joined the Royal Welsh Fusiliers in 1887. In 1891, he married Lilian Emilie, daughter of D. C. Lloyd Owen, M.D., of Birmingham, and has issue, George David Owen Lloyd, and Seisyllt Hugh Lloyd. His younger sister, E. G. E., is married to D. T. M. Jones, Esq., of Nantyrhagfan, Llandovery, the son of the late Thomas Jones, Esq., Solicitor, Llandovery. The elder sister, Alice, is married to Colonel James Fonweett, R A.M.C.

Arms.—The arms of the family are those of Cadifor, viz. :—Sable, three scaling ladders, and between the two uppermost a spear head argent, its point imbrued proper; on a chief gules, a tower triple-towered argent. Captain Lloyd impales in right of his wife, the daughter of D. C. Lloyd Owen, M.D., the arms of Seisyllt, Lord of Merioneth, viz.—Argent, a lion passant sable between three fleurs-de-lis gules.

When Captain Lloyd returned from active service in South Africa with his regiment, the tenants and neighbours of Brunant, gave him an appropriate welcome home. When he arrived at the old home of his forefathers, hundreds gathered at Brunant, and a beautiful address was presented to him, which was read by Mr. Williams, Bryngwyn. Afterwards, all adjourned to an adjoining field, where sports were held, and at 7 p.m., a grand display of fireworks took place. Mr. T. C. Price ("Alawydd Myrddin,") sang a song which he had composed for

the event. Amongst these present, were his aged and respected mother. Mrs. Lloyd Owen, Mr. and Mrs. D. T. M. Jones, Mrs. Fawcett, Colonel Methuen, Mr. and Mrs. Meurik Lloyd, and Rev. H. Lloyd, Vicar of Caio, besides others. The Lloyds', of Brunant, like most of the country families of this county, fought for King Charles I, at the battle of St. Fagans.

Captain Lloyd has served and fought for Queen Victoria, and King Edward VII, and his country in the great war in South Africa.

Froodvale is situated on the banks of the Cothy, in the Parish of Caio, and derives its name, like most places, from its position.

Passing through the grounds of the old residence, the home of the family for over 200 years, is a stream of water, which is said in old days to have worked a Corn Mill lower down the valley, hence the stream represents the Ffrwd, and the Corn Mill the felin fâl, ffrwd y felin (the stream of the Corn Mill). Ffrwd y fâl—Froodvale. It was here that Mr.



Davies' great grandfather (David John Davies) commenced the practice of Land Agent and Valuer, which was continued by his grandfather (Benjamin Davies), and his late father (David Davies). The present residence was built in 1867-8, by John Morgan Davies, and is beautifully situated further up the valley. The Froodvale family are held in high esteem, and greatly beloved by all in the parish and district. They take an interest in every charitable and philanthropic institution in the district, and look after the welfare of the poor.

Benjamin, the second son of David John Davies and his wife, Elinor, was born in 1758; married in 1777, Elinor, daughter of Thomas Beynon, of Bryndafydd, and had issue,

David, born, 1753; married, 1827, Margaret, daughter of John Morgan, of Tanlan, and had issue,

1. Benjamin, M.D., F.R.C.S., born 1828; married Jane, daughter of Pierce Evans of Aberystwyth, died 1895, without issue.

2. Anne, married Thomas Davies, Bryntowy, and had issue three sons and three daughters,

A. Hanbury, B.A., Oxon, Barrister-at-Law, South Wales Circuit, and Sydney, New South Wales; married Augusta, daughter of —Stolte, and has issue one son and two daughters.

B. David, M.A., Canton, Rector of Canton.

C. Margaret, deceased.

D. Agnes, married T. St. Clair Davidson, D.S.O., Major Lei. Reg., has issue two sons and two daughters.

E. Edith.

F. Thomas Llewellyn, M.R.C.S., and R.C.P.

3. Eleanor, deceased.
4. Margaret.
5. John Morgan. [see below].
6. David, Solicitor, deceased.
7. William, F.R.C.S., of Bays Hill, Llandilo.
8. Octavius, J.P., M.A. Cantab, Vicar of Tregaron; married Victoria, daughter of Thos. Jones, Esq., Aberystwyth; died 1887, without issue.
9. Mary.

John Morgan Davies, J.P., D.L., High Sheriff of the county of Carmarthen in 1902-03, is the second son of the late David Davies. He received his early education at the well-known Froodvale Academy, under the tuition of Dr. Wm. Davies, matriculated at the London University, entered the Royal Agricultural College, Cirencester, and afterwards the Royal School of Mines. In 1855, he joined his father in his practice as Land Agent and Valuer. On the death of his father, in 1864, he succeeded to the property, and has since continued in practice as Land Agent, &c. In 1861, he was appointed by Lord Palmerston agent for the Crown in the Counties of Carmarthen, Cardigan, and Radnor. He has acted extensively under the enclosure and Land Commissioners in the enclosure of waste lands, &c. He is Agent for many Estates, has an extensive practice in Valuations and Arbitrations, has taken an important part in the settlement of land questions on most of the Railways in the principality; is on the list of Umpires under the Board of Trade, and under the Board of Agriculture. In 1868, he was elected Fellow of the Surveyors' Institution, and Chairman of the Committee of the Institution for South Wales and Monmouthshire, on its establishment in 1890. He was a Lieutenant in the 4th Company of the Carmarthenshire Rifle Volunteers, whose head quarters were at Llansawel. In 1870, when the School Board was formed at Llansawel, he was one of the first members elected. He was for many years Churchwarden for the Parish of Llansawel, and Chairman of the Highway Board for the District, and has been Chairman of the Llansawel Parish Council since its formation in 1894. In 1894, he gave important evidence before the Royal Commission, appointed to enquire into the Land Tenure in Wales. In 1865, he married Jane Elizabeth; eldest daughter of Robert Jones, of Bron Hendre, Carnarvonshire, and Ynysfaig, Merionethshire; they had issue,

1. **Helen Elizabeth**, married in 1890, at Llansawel Parish Church, to George, the third son of Edward Behrens, The Oaks, Fellowfield, issue two sons and two daughters.

2. **Cyril Froodvale**, J.P., born 1868; educated at Rugby, and the Royal Agricultural College, Cirencester, and in 1893, entered his father's office, as surveyor, &c. In 1895, he was elected Fellow of the Institution of Surveyors. In 1902, he married Hilda, eldest daughter of Lloyd Price, of Bryncothi. In 1898, he was elected a member of the Llansawel School Board, and has been Chairman ever since. In

1898, he was elected one of the first members of the District Council for Caio Parish. He is Agent for several Estates, and is now in practice as a Land Agent and Valuer at Carmarthen.

3. **Ottley Wilding**, born 1870; educated at Rugby; married in 1897, Margaret, daughter of John Evans, Ysceiog, Breconshire, has issue a son.

4. **Oswgn St. Leger**, born 1873; educated at Rugby.

5. **Alice Mabel**.

The High Sheriff and Mrs. Davies were present at the Coronation of their Majesties King Edward VII and Queen Alexandra, in Westminster Abbey, 1902. Mr. Davies shortly afterwards, received from His Majesty the King, a medal "to be worn in remembrance of their Majesties' Coronation," bearing the likeness of the King and Queen on one side, and the date of the coronation on the other.

Arms.—Per Chevron Azure and Argent two Stags heads caboshed in Chief and an Owl in base, all counterchanged.

Crest.—On a wreath of the Colours upon the Scalp of a Stag between the attires Argent an Owl Azure.

Motto—"Fide sed cui Vide."

James Morgan, of the Kings Head, is now far advanced in age, but has a wide reputation for curing cancer, and at times there are half a dozen persons staying at Caio at the same time, undergoing his treatment. Many cases have been treated successfully by him. He is a brother to the late William Morgan, Albert Mount.

Crugybar.—"The tump of contention," or, "The tump of the summit." "Heap of confusion," or, "The barrow of anger and resentment." Crug—heap; bar—affliction, fury, wrath. English name—Wrathy. Crugybar is supposed to be the place where the Romans interred some of their garrison, slain during the insurrection of the Britons under Boadicea. It is related by Tacitus (Book 12, cap. 31-32), that when Ostorius commanded in Britain, he advanced within no inconsiderable distance of the channel that separates Great Britain from Ireland, and that he was for some time stationed among the Silures or inhabitants of South Wales. This district was in a very disturbed state during the Roman occupation from its close proximity to the gold mines at Ogofau. The well known hymn-tune "Crugybar" is called after this place. Close here is Maesllanwrthwl, "Field of the Church of Gwrthwl"; a great battle was fought between the Romans and the Ancient Britons, and a Roman General was interred here. Under the threshold of the door, were found the neglected fragments of a stone with an inscription which is given at length in Camden.

This stone is at Dolau Cothi. There are several tumulus in this neighbourhood particularly near a bridge called Pont Rhŷd Renus, i.e., the bridge on Renus's Ford. Gwrthol probably means "Gwyrthiol," or "miraculous." This "Maes" may have belonged to the chapel of "Teilo" belonging to Talley Abbey which was situated on Brondeil's Farm adjoining, but there are no structural remains visible.

Some traces of the battle is found on a monument of a Roman General, who was buried here, so we learn from Tacitus annals (book 14,

cap. 37). It was somewhere in this vicinity that Poenius Posthumous who had disgraced himself by his irresolutions and misconduct, was so mortified by his success, and so chagrined at the contempt in which he was held by the legion, whose military lustre he had sullied, that he added to his other imprudent deeds, the most unjustifiable of all actions, that of laying violent hands on himself. A monument to his memory was found on the side of the road leading from Llandovery to Trecastle. The stone lay for years at a wayside Inn. This stone is now probably in the walls of Dynevor Park, Llandilo. Mr. Rhys Davies, of Brecon, writes that it was taken from Trecastle Hill, where it was found near a public house called the Heath and Cock. It was removed from here by a Mr. Latham, supervisor of excise in 1767. The only letters which are legible now are—*Imp* and *Cassianno*. Gough gives the inscription as—“*Imperatorii Nostro Marco Cassiano Latino Postumo Pio Felicit Aug.*”—ARCH. CAM.

Pumpsaint,—or Llanpumsaint, Five Saints (see page 13): English name—Brotherston. Here the Twrch joins the Cothi, where delightful fishing may be had for Trout, Sewin and Salmon. In an old map published in 1610, Pumpsaint is marked out with a Chapel and described as “Capel Llanpymseint.”

Coronation Hall, erected in commemoration of the Coronation of King Edward VII, at the expense of Mrs. Johnes, of Dolaucothy, opened 1903.

Sulphureous Springs.—Up above Brunant on the way to Cwrtycadno, on the estate of Dolaucothi on the Cefen Garos Farm, are two sulphureous springs, which are supposed to be superior to the wells in the counties of Breconshire, but they are scarcely known, and remain in a very neglected state, although they are resorted to by invalids of the district during the summer months. Mr. Rasp, the mineralogist, from an experiment made upon one them, found the water was impregnated with a greater quantity of sulphur than any spring that he had visited.

Chalybeate Spring.—Near Pumpsaint is a chalybeate spring of great celebrity in the neighbourhood for the many extraordinary cures which it is reported to have effected.

Eisteddfods.—Almost every parish in Wales has had an Eisteddfod at one time or another. On the 11th day of August, 1858, a very successful Eisteddfod was held at the Ogafau, when the much respected squire of Dolaucothi, John Johnes, Esq., J.P., presided, and the Rev. H. Jones Davis, the Vicar of Caio as Vice-Chairman. The Eisteddfod was held in a large Tent. The attendant harpers struck up an inspiring Welsh melody when the President took the chair: the Rev. Evan Jones, Crugybar, read an address to the President, the Bards followed with their “Englynion.” Adjudicators:—Rev. E. Owen Phillips, M.A., Llandovery, Rev. T. Davies, Llandilo, Dr. Davies, Esq., Bryneithyn, John Roberts, Esq. (Ieuan Gwillt), editor of the *Amserau*, Ieuan Wyllyt, and Llew L!wyfo. Prize of £5 5s. 0d. for essay on “Yr Ogafau a Avon Cothi,” Mr. John Morgan, S. John's

Wood College, London; a special second prize of £2 2s. 0d. to Mr. W. Davies (Gwilym Teilo), Llandilo; Prize £2 for poem on "Dyffryn yr Annell a Pentref Caio," Mr. Wm. Davies (Gwilym Teilo), Llandilo, invested by Mrs. Cookman, Moncert House; Harp Competition, prize £5, "Y Bardd yn ei awen," Thomas Gryffydd, Llanover Harper; second prize £2, Alaw Morlais, Merthyr; Recitation under 20 years of age, "Yr Her lanc a'r Pen Teulu," prize divided between Wm. Morgan and David Davies, Cayo, &c., &c.

In August, 1896, another very successful Eisteddfod took place at the Ogofau, when Lieut-General Sir James Hills-Jones, V.C., G.C.B., presided. The object of this Eisteddfod was to raise a sum of money for Educational purposes. When the statement of accounts were discussed, a balance of £102. 5s. 8d. was in hand. It was then decided to offer six scholarships (three to boys and three to girls) of four guineas each, tenable for two years to children attending the elementary schools in Caio and Llanycrwys parishes, all the candidates to sit at the Intermediate Scholarship Examinations, and the three highest on the list, provided they obtain half the maximum number of marks, be awarded the scholarships. A Committee of trustees was appointed to carry out these schemes.

Caio Parish Council.—This Council was formed in 1894 under the Local Government Act, 1894. The following were the first members of the Council:—Chairman, William Morgan, Rhydyddan; Vice-Chairman, Timothy Pugh, Penlan; Abel Abel, Bryn Mawr; David Davies, Maestwynog; Isaac Davies, Old Royal Oak; John Davies, Tyllwyd; David Edwards, Groesfach; John Evans, Erwan; William Jones, Esgairddare; William Harries, Brondilo; Lewis Lewis, Tynywaun; Thomas Lewis, Brynteg; Rees Thomas, Gwargorof; Thomas Thomas, Gwargorof; Thomas Williams, Ynysau; Clerk, Rees Davies, Cadwgan; Treasurer, The National Provincial Bank, Llandoverly; the Council consists of fifteen members.

The present members are:—Abel Abel, Brynmawr; Isaac Davies, Old Royal Oak; John Davies, Tyllwyd; David Edwards, Groesfach; Thomas Evans, Cwmyrin; Hugh Hughes, Llwyndiriad; Daniel Jones, Ddyfadda; John Jones, Dolaucothy Mill; Lewis Lewis, Bryn-villa; David Lloyd, Glanyrwyth; James Morgan, Manchester House; Thomas Thomas, Penarth; David R. Williams, Borthyn; Isaac Williams, Llandre; and Wm. Davies, Cwmenion. The Council hold their Meeting at the Dolaucothy Arms, Pumpsaint.

Public Hearse.—The Parish Council have now a public Hearse for the use of the Parish. It is kept in a coach-house near Salem Baptist Chapel, Bont Twrch, just beyond Pumpsaint.

Public Houses.—There are eight Public Houses in this Parish, the Dolaucothy Arms, Pumpsaint; Sexton's Arms, Brunant Arms, and King's Head Inn, Caio; Royal Oak Inn, Drover's Arms, Farmer's, and Half-Way House.

Friendly Societies.—The Branwen Benefit Friendly Society is held at the Sexton's Arms, Caio. The present Trustees are—Lieut. General Sir James Hills-Johns, V.C., G.C.B., Dolaucothy; Rev. H. Lloyd, Vicarage, Caio; and Mr. Evan Davies, Maesllanwrthwl;

Treasurer, Mr. James Lewis James, Sexton's Arms; Secretary, Mr. Rees Davies, Cadwgan, Crugybar. Value of the Society in December, 1900 was £925 0s. 6d.; number of Members, 83. The Mutual Benefit Friendly Society, held at the Royal Oak Inn. Secretary, Mr. Isaac Davies, old Royal Oak, Pumpsaint.

The Parish History.—The only history of this parish published were the two prize essays, which were successful at the Eisteddfod in 1858. First—"Detholion o'r Cyfansoddiadau Buddugol yn Eisteddfod Conwil Gaio," printed at Carmarthen, 1859. Second—"Caio a'i Hynafiaellian gan Gwilym Teilo," printed at Carnarvon 1862. Both out of print.

County Council.—The County Council Act, 1888. The first Council was elected in 1889. For the Caio District the following is the return;—

1889—Lieut. General Sir James Hills-Johnes, Dolaucothy.
Lewis Davies, J.P., Gelly.—Elected.

1802, March—Lieut. Gen. Sir J. Hills-Johnes.—Elected, 263 votes.
Rev. Thomas Thomas, Tabor, Llanwrda.—153 votes.

1895, March—Lieut. Gen. Sir J. Hills-Johnes.—Elected, 226 votes.
J. F. Jones, Troedybryn 191 votes.

1898, March—Lieut. Gen. Sir James Hills-Johnes .. 201 votes.
J. F. Jones, Troedybryn.—Elected .. 217 votes.

1901—J. F. Jones, Troedybryn.—Unopposed.

District Council Election, 1898.—

Cyril F. Davies, Esq., J.P., Froodvale ..	273 votes.
D. Price, Penybank	212 votes.
D. Davies, Frongoch	200 votes.
Thos. Evans, Abernant	165 votes.
D. R. Williams, Brothyn. Non-elected..	76 votes.

Present Members—John Evans, Velinfach; Wm. Evans, Blaen-Caio; D. Davies, Frongoch; and Thos. Evans.

Fairs.—May 30th, August 21st, and October 6th. Formerly Caio fairs were amongst the largest in Wales, the fairs were arranged to suit dealers on their way to England. Smiths met the dealers to shoe the cattle. The old mountain road from Llandysul to Llansawel is still called "Ffordd Loegr." Emlynidd refers to Caio fairs in his verses to "Pentref Caio."

Tragedy.—The assassination of John Johnes, Esq., M.A., of Dolaucothy, on the 19th August, 1876, by Henry Tremble, caused the deepest sorrow and excitement throughout the country. At the inquest, Mr. Chas. Lloyd, of Brunant, was foreman, the Rev. J. A. Williams, Caio (now Vicar of Llangathen), Dr. Evan Jenkins, (Llansawel), Arthur Sturdy, footman, and Jane Jenkins, housemaid gave evidence. Mr. Johnes suffered the most intense agony for several hours, and had finally died from his wounds. Mrs. Cookman, though fearfully wounded, recovered. The jury returned a verdict of wilful

murder. At the inquest on the body of Henry Tremble (aged 36), who ended his own life at Caio, Mr. William Morgan, of Albert Mount, P.C. P. Morgan (Llansawel), and Mrs. Tremble gave evidence: the jury returned a verdict of *felo de se*.

Burial.—In accordance with the Coroner's warrant, the body of Henry Tremble was buried in solemn silence about eleven, on Monday night, 21st August. Although there had been a large fair in the village that day, and a considerable number of people were about, everything was done in good order.

A Strange Occurrence.—Henry Tremble, as has been stated, was duly buried at dead of night in the Caio Churchyard. It was believed by many that the bodies of the murdered man and of his murderer could not rest peacefully, even in death, within the same burial ground, so arrangements were made to exhume Tremble's body, and to convey it elsewhere for burial. The place chosen was Llandulas, Breconshire, and thither it was conveyed during the night. The inquisitive grave-digger had to be content with knowing that it was the body of a foreigner,—“*Dyn o wlad bell*,” and was handed a letter which he took to be the customary certificate, but on its being opened all it proved to be was blank paper. This aroused suspicion, and in about three months the people of Llandulas learned that the “foreigner” came from Caio; they determined he should return there, they planned a night descent, but lost their way, and arrived with the dawn at Caio Churchyard, so they hurriedly left the coffin on the pathway leading through the Churchyard, placing a sheet of paper (kept in place by four stones), containing the reasons for their action, upon the lid. They then journeyed homewards, throwing out the straw which had covered the coffin in the “gambo” into the ditch near Aberbowlan, where it remained for years a “Bwgan” to frighten timid persons and children.

The coffin was found in the morning, and the officials had it buried near its previous resting place. These repeated burials show better than anything the attitude of the inhabitants towards a murderer.

Wills.—John Williams, de Dolecothy, died April 29th, 1729. His will bears date 15th March, 1727, was proved in 1729 in Carmarthen Probate Court by his Executor, “Ni Williams” (his brother Sir Nicholas Williams, Bart., of Edwinstford.) Item.—“I give devise, and bequeath unto my servant maid, Elizabeth Williams, spinster, daughter of Thomas Williams, of Pencarreg, Mercer, £100. . . . I do hereby further ratify, allow, and confirm the yearly annuity of Twenty Pounds yearly by me, granted to the said Elizabeth Williams, on her continuing unmarried, and in case she marry the said annuity and rent-charge to cease, and determine as by the said deed it appears.”

Codicil endorsed on the said will, dated 7th May, 1728.—“I do give and bequeath unto Elizabeth Williams, spinster, my servant, the use for the term of her natural life and no longer, goods, plate, furniture, &c., to be used and enjoyed by the said Elizabeth Williams, spinster, the daughter of the said Thomas Williams, Pencarreg, Mercer, my present servant for her life only.”

Elizabeth Williams, spinster, Dolecothy.—“Her will was proved in the Carmarthen Probate Office in 1735, date of will 18th February, 1734. Executrix, Elizabeth Johns (my cousin, Thomas Johns' eldest daughter), . . . and my further will is that I may be privately buried by night with torch lights, within the chancel of Cennil Gwyno parish church (if I happen to die at Dolecothy), and nobody sent for to my burying, but such as shall be then present, and neighbours that used to visit me.”

ERRATA.

- Page 1, line 3, read *East* instead of West.
 Page 1, line 8, do. do.
 Page 13, line 28, read *think* instead of sky.
 Page 18, line 42, read *excavated* instead of *excarnated*.
 Page 46, line 28, read *Blondy Tenant* instead of
 Blondy Tenant.
 Page 46, line 34, do. do. do.
 Page 70, line 36, read, In the affairs of the parish
 and county, he takes an interest, is a Justice of the
 Peace, D.L. for the County, &c.

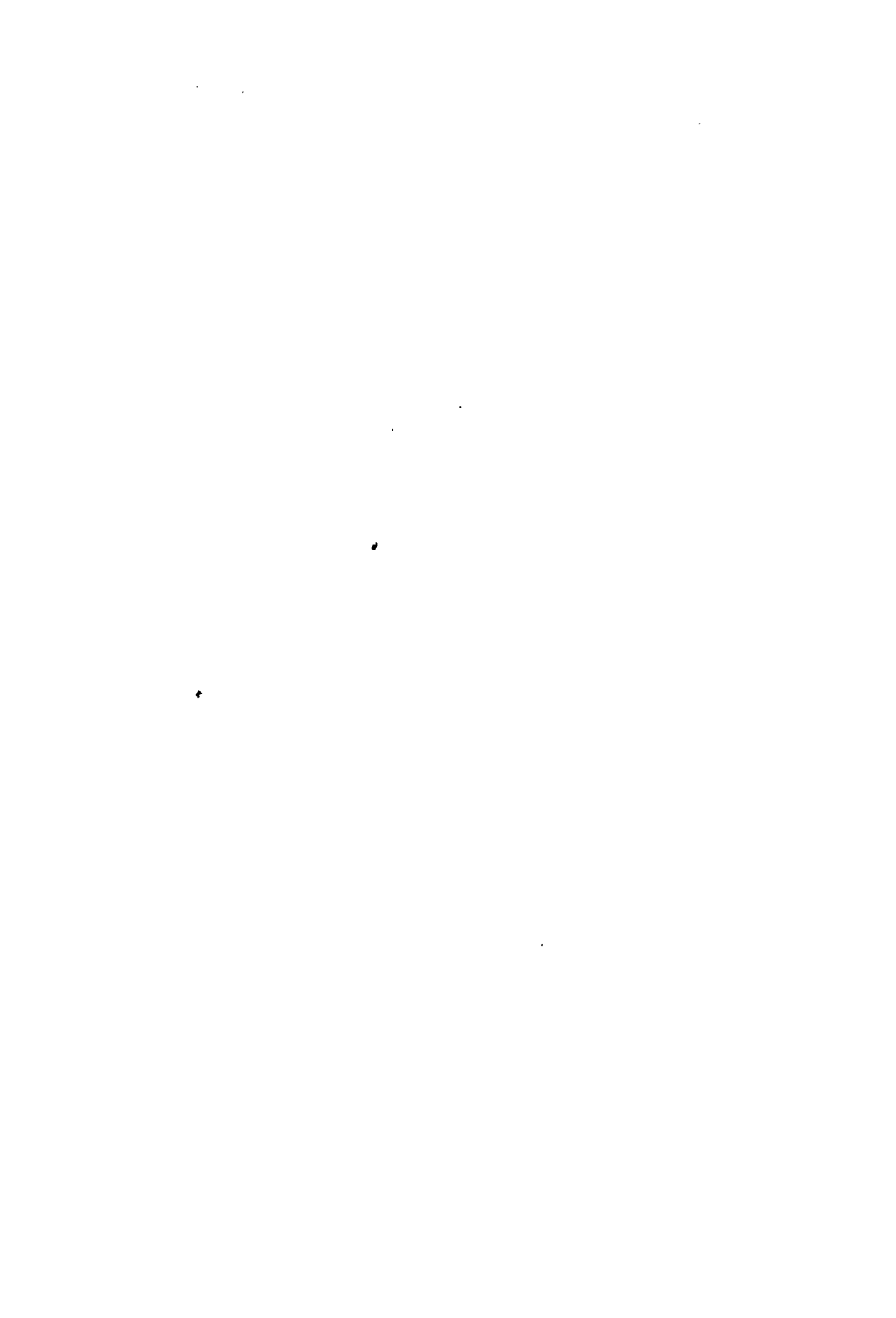


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*Illustrations marked thus * were photographed by the Author.*





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